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HORAE SEMITICAE No. V

THE COMMENTARIES
OF
ISHO'DAD OF MERV

BISHOP OF HADATHA
(c. 850 A.D.)

IN SYRIAC AND ENGLISH

EDITED AND TRANSLATED BY

MARGARET DUNLOP GIBSON,

HON. D.D. (HEIDELBERG); LL.D. (ST ANDREWS); M.R.A.S.

IN THREE VOLUMES

WITH AN INTRODUCTION BY

JAMES RENDEL HARRIS, M.A.

HON. D.LITT. (DUBL.); HON. LL.D. (HAVERFORD); HON. D.THEOL. (LEIDEN);
HON. LL.D. (BIRMINGHAM); HON. FELLOW OF CLARE COLLEGE, CAMBRIDGE

VOLUME I

TRANSLATION

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OF

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PREFACE

ALL we know of Isho'dad is that he was a native of Merv, and became Bishop of Ḥadatha in Assyria, being much admired for his erudition, wisdom, and splendid personal appearance. We gather from Assemani and Bar-Hebraeus that after several untoward experiences in the election of their Patriarchs, who were speedily removed by death, all the Christians in A.D. 852 committed the choice to Abraham bin Noah, who nominated Isho'dad. But Bochtjeso', the physician of the Caliph Mutawakkil, persuaded his master to appoint Theodosius, and the Christians rejoiced in the interest which the prince condescended to shew in their affairs. Abraham tried in vain to move him in Isho'dad's favour. It was not long before certain Arians gained the ear of the prince, and prejudiced him against both Bochtjeso' and the new Patriarch, saying that they were conspiring with the Greeks. The latter was summoned to Baghdad, where he was kept in chains for three years, and excommunicated Bochtjeso'. A severe persecution of the Christians followed. We may hope that Isho'dad had reason to consider himself more fortunate than his rival. He wrote Commentaries on most of the books of both Testaments. Assemani expressly mentions the Pentateuch, Joshua, Judges, Ruth, Samuel, David (the Psalms), Proverbs, Ecclesiastes, Canticles, and Job, all of which books were supposed by the Syrians to have been translated into their language in the time of Solomon, at the request of his friend Hiram king of Tyre.

It is now nearly seven years since Dr Rendel Harris suggested that I might edit Isho'dad's Commentary on the Gospels; and the printing has gone on for six years and a half. I have had three manuscripts to work from; one in the Cambridge University Library, which I have named Codex C; a still better one, kindly lent me by the Rev. Professor D. Margoliouth of Oxford, which I have called Codex M; and a transcript of a MS. now at Ooroomiah, lent me by Dr Rendel Harris. This third one I adopted as the text, for the great convenience of printing, though the fact has come to light during the process of collation, that Codex M is the

best of the three. It is also evident that Codex H, as I call the third, resembles Codex M more than Codex C. Unfortunately, a quire of Codex M is wanting at the beginning, equal to six folios of Codex H. This must have included the Preface, so that we get no light on the meaning of a troublesome passage at the foot of f. 5b about the omission of three generations in Matthew's genealogy. The said passage is different, but equally insoluble, in Codex C.

Codex C is numbered 1973 in the Catalogue of the Cambridge University Library, in which Dr Wright thus describes it: 'Paper, about $8\frac{1}{2}$ inches by $6\frac{1}{4}$, 323 leaves, some of which are stained by water and slightly mutilated, e.g. ff. 64, 145, and 169. 33 quires, signed with letters, mostly of 10 leaves ($\curvearrowright$ had originally 12); leaves are now wanting at the beginning and after ff. 4, 5, 25, 315, and 323; 18 or 19 lines in a page. The writing is a good, regular Nestorian sarṭā. This MS. is dated A.Gr. 1998 = A.D. 1687 (water-mark, the three crescents).'

The mutilation of f. 64 only affects the margin; that of ff. 145 and 169 is probably due to iconoclasm, as it affects the ornamented colophons of St Matthew and St Mark.

The first 12 extant leaves are occupied with part of Isho'dad's Commentary on the Pentateuch, the Gospel Commentary taking up the remainder of the book.

Codex M is also paper, $12\frac{1}{2}$ inches by $8\frac{3}{4}$. There are 308 leaves, those at the beginning and end being deeply stained whilst the middle is comparatively clean. This suggests that the book has lain long in a spot to which muddy water had access, and that it has been turned over on some occasion. There are 10 leaves to a quire; the quires are signed with letters, reaching up to $\curvearrowright$. This makes 32 quires extant. Quire $\curvearrowright$ has only 8 leaves. There are usually 26 lines on a page, and occasionally one more. As something is wanting at the end, we have no means of finding the date. The book contains, in addition to the Gospel Commentaries, those on the Acts and Catholic Epistles, excluding the *Antilegomena*, and also the Commentaries on St Paul's Epistles.

Codex S is the one numbered 1998 in the Catalogue of the Cambridge University Library. Dr Wright thus describes it: 'Paper, about $7\frac{1}{4}$ in. by $5\frac{3}{8}$. 225 leaves; 16 to 18 lines in a page. The writing is a neat, regular Nestorian sarṭā of the 16th century. It contains a Poem on the Divine Government of the World, by Isaac Eshbodhnaya, whom Sachau calls Presbyter Isaak Kardaḥa Shabhadnaya, in sections, accompanied by

extracts of Commentaries.' Of these 18 are from Isho'dad, and I have been able to locate 16 of them. The remaining two are probably from some other commentary.

I have to apologize for the irregularity of 'G. B.' for 'Gannat Busamé' appearing for a short time on the margin. Dr Rendel Harris wished me to give references to this work, of which he possesses a MS., but my attempt to do so proved troublesome, and caused so much delay in the printing, that I soon abandoned it.

There are three of Mar Isho'dad's many knots which I think modern research has at least loosened. The first is in the Preface, pages 8—9 (f. 5 b), about the dropping of three names, Ahaziah, Joash, and Amaziah, from the genealogy of our Lord: Dr J. M. Heer, in *Biblische Studien*, vol. xv. parts 1, 2, suggests, on the authority of Hilary and Jerome, that these names had not been entered in the Temple records, because of the curse pronounced on the idolatrous house of Ahab in I Kings xxi. 21 and II Kings iv. 8, which, like the curse attached to the second commandment, extended to the fourth generation. Jehoram king of Judah did not himself come under it, but his wife Athaliah, the daughter of Ahab, and the three kings in question were included in it.

The second is in f. 148 b (p. 276 of the Translation). 'John says that [it was in] *the house of Annas* that Peter denied;...but the other Evangelists said *the house of Caiapha*.' In the Sinai Palimpsest this apparent discrepancy is removed; as in John xviii. verse 24, '*Now Annas had sent Him bound unto Caiaphas the High Priest*,' comes after verse 13; and thus makes the trial take place in the house of Caiaphas as the Synoptists say. This is confirmed by the Vatican Codex of the Palestinian Syriac, which has verse 24 in both positions, as if the scribes had been in doubt as to its rightful place.

The third is about the day on which the Passover was observed. The Synoptists undoubtedly represent that it was the evening of Thursday, when our Lord ate it with his Disciples; whereas John distinctly implies that it was not to be observed till Friday evening after the Crucifixion was over. I came on what appears to me to be a satisfactory solution of this problem, and that in the most unlikely of all places, when I was looking for something quite different. It was in the *Jewish Cyclopaedia* (New York and London, 1904), under the article 'Jesus of Nazareth,' signed by Dr Samuel Krauss, of Buda-Pest.

'Chwolson (*Das letzte Passahmahl Christi*, St Petersburg, 1893) has ingeniously suggested that the priests were guided by the older Halakah,

according to which the law of the Passover was regarded as superior to that of the Sabbath, so that the lamb could be sacrificed even on Friday night; whereas Jesus and his disciples would seem to have adopted the more rigorous view of the Pharisees, by which the paschal lamb ought to be sacrificed on the eve of the 14th of Nisan, when the 15th coincided with the Sabbath (see Bacher in *J. Q. R.* v. 683—686).’ As Dr Rendel Harris has found out that Isho’dad borrows largely from Theodore of Mopsuestia, I have made a List of Coincidences, which will, I hope, be found instructive. I have used the fine edition of Theodore’s Commentary lately published by Dr Chabot (Leroux, Paris), in which a little more care would have detected several misprints. I have also made a list of passages quoted by Isho’dad which agree with the Old Syriac instead of with the Peshiṭta.

In conclusion, I have to express my warm thanks to Dr Eberhard Nestle, of Maulbronn, for his careful and able revision of my Translation; and to Dr Rendel Harris for many very acute suggestions. For the Syriac text I am alone responsible, and here I have had the kind help of my dear twin-sister, Mrs Agnes S. Lewis. Isho’dad’s sentences are often very much involved; and the uncertainties of Syriac punctuation make it sometimes doubtful to which sentence a particular expression belongs.

I have also to thank the readers and printers of the University Press for the skilful and patient manner in which they have executed a long and sometimes troublesome task.

MARGARET D. GIBSON.

INTRODUCTION

IN publishing the commentaries of the famous Nestorian father Isho'dad, and in accompanying the Syriac text with a translation into English, Mrs Gibson has added greatly to the obligations under which the learned world has been laid by the devotion to sacred literature and the zealous pursuit of fresh material for its study shewn by herself and her twin-sister, Mrs Lewis.

I believe this is Mrs Gibson's second excursion into the field of Syriac literature (the first being the publication of the Syriac *Didascalia*), and I am surprised at the courage (I had almost said daring) which she has displayed in attacking a work so extended, and beset by so many internal difficulties: and if there should be found some places in which Mrs Gibson has failed to grasp Isho'dad's meaning, or has rendered the Syriac wrongly, a tolerant judgment will no doubt be given by scholars in view of the fact that so much has been added to Syriac literature at a single stroke.

I had for a long time contemplated, with a view to publication, a MS. of Isho'dad which had come into my possession, but had shrunk from the task, as being beyond the limits of the time and powers at my disposal; and it was a matter of great satisfaction to me when Mrs Gibson volunteered to take my text from me, and to reinforce it from other existing copies, and play the part of editor and translator to a too long neglected Father of the Eastern Church¹. When this step was decided upon, Mrs Gibson invited me to write such prefatory matter as might serve to bring Isho'dad before the learned world and indicate his importance for the textual critic and the theologian. To this request I have

¹ In my book *Fragments of the Commentary of Ephrem Syrus upon the Diatessaron* (p. 11) I had noted the rich mine of Patristic quotations (both Greek and Syriac) in Isho'dad and expressed myself as follows: 'So valuable is the work that it deserves to be published in full, for it contains almost all that is important in later writers like Bar Ṣalibi and Bar Hebraeus, in an earlier form.'

gladly acceded: it is my form of appreciation of Mrs Gibson's devoted labours, as well as a slight token of a valued and abiding friendship.

Of Isho'dad, the compiler of the present commentary, we know but little: ten lines only are devoted to him in Wright's *Syriac Literature*, for which the chief authority is Assemani in his *Bibliotheca Orientalis*. Dr Wright refers to two MSS. of the commentaries upon the New Testament, one of which it is possible that he may have examined; but there is nothing to indicate that he attached any importance to the writer or his works.

We are still insufficiently equipped for a study of Syriac literature on the Nestorian side.

To introduce the matter, we will first transcribe Dr Wright's paragraph:

Syriac Literature, pp. 220, 221.

'Ishō'dādh of Marū or Merv, bishop of Hēdhattā or al-Ḥadithah, was a competitor with Theodosius for the patriarchate in 852¹. According to 'Abhd-ishō', his principal work was a commentary on the New Testament, of which there are MSS. in Berlin, Sachau 311, and in the collection of the S.P.C.K.² It extended, however, to the Old Testament as well, for in Cod. Vat. cccclvii, we find the portions relating to Genesis and Exodus³.'

To this last piece of information from Mai, Wright adds the note:

'The name of the author is there given as Jesciuad, doubtless a misprint for *dad*. We are therefore surprised to find Martin writing "Ichou-had évêque d'Hadeth,"' *Introd. à la Critique Textuelle du Nouveau Testament*, p. 99.

Taking this entry of Wright's as our starting-point, we see that Isho'dad was a native of Merv, that he became bishop of Hēdatha, and that he flourished in the middle of the ninth century. His name is a peculiar one, but not unknown elsewhere. It is especially interesting to notice that it occurs on the famous inscription which the Nestorian Christians set up in Western China to commemorate their successful missionary work in that country. It is well known that this splendid Chinese monument is bordered by a contemporary Syriac inscription, containing the names of the leaders of the Syrian Church in China. It was set up in 781 A.D. in honour of the original mission in 635 A.D. Amongst the Syriac names inscribed on the sides of the monument is that of Isho'dad. As far as I know, this is the earliest occurrence of the name in Syriac. The Hsian-Fu inscription is seventy years older than

¹ Assemani, *B. O.* III. i. 210—212.

² The collection of MSS. formerly belonging to the Society for the Promotion of Christian Knowledge, now in the University Library, Cambridge.

³ Mai, *Scriptt. Vett. Nova Coll.* v.

the *floruit* of our commentator, and there is, therefore, no possibility of identifying the Chinese missionary with the bishop from Merv.

The name itself is, I suppose, an analogical formation of a type to which Nestorian Christianity was much addicted, and which prevails even at the present day amongst Persian mystics and orthodox Arabs. The name Abd-ishō for example, is formed on the model of the Assyrian Abed-nebo or the Hebrew Obadiah or the Arabic Abdullah. In all these cases one type persists or is imitated. In the case before us, we have one out of a group, like Ḥanan-ishō, Sabr-ishō, and the only difficulty lies in determining whether the suffix *dad* is a verb-formation, of which we have not, in Syriac, the exact equivalent, or whether it is an abbreviation from some older form of a Divine name. If it is the latter, an assumption which I believe to be untenable, we should not be surprised at the existence of the relic of a pagan name: the early Christian Church had its Bar-nebo, known to us as Bar-nabas, with an artificial translation as 'Son of Consolation,' and the early Syrian Church preserved the form Abed-nebo, more nearly than the Book of Daniel did with its Abed-nego. If the name Ishōdad contains a Pagan element, it should be an abbreviation of the Thunder-god Hadad¹, who is equated with the Babylonian Thunder-god in the form Hadad-Rimmon.

It is, however, unlikely that this can be the real meaning of the name, when a simple verb-formation, with Biblical parallels, will suffice. The form *dad* is known to us, in the Hebrew *Eldad*, which must mean 'God has loved'; we have also very nearly the equivalent of Ishōdad in the Hebrew name Jedidiah, given to Solomon, a name commonly interpreted as 'Beloved of God,' but more probably meant to express that love in the fact of birth; and as the root appears in Syriac in a noun-formation, with the sense of 'friend,' we may properly interpret it as meaning 'Jesus has loved' or 'Jesus is [our] friend' or 'Jesus has befriended,' i.e. in the bestowal of a son. Payne Smith, s.v. suggests a Persian origin for the word in question, and says, cf. voc. Pers. **دان** *donum*. Under the other form of the name Dad-jesu, he quotes Bar Bahlul that Dad-jesu means 'the gift of Jesus,' **דאד יסו דאן**, and Bar Ali for the equivalent **דאד יסו**. Apparently he had not thought of a Persian parallel, when cataloguing Dad-jesu, for he there suggests that **דא** is a misreading for **דו**, and **דו** (*dōr*) a translation of the Greek *dōpon*. On this hypothesis Jesu-dad would have to be corrected on the model of Theodore. It is,

¹ Originally the Amorite Thunder-god Adad. It is surprising how long Hadad continues in Syrian nomenclature. A bishop of Tella, in the sixth century, was named Bar-hadad, which is a striking case of survival, for which we might be tempted to suggest a reason.

however, impossible that the names of Isho'dad and Dad Isho' can be subject to a scribal blunder; and Payne Smith goes on to give the true solution in a note from Bar Hebraeus¹, who says that Isho'dad is a Chaldean name and means 'friend of the Redeemer.' By Chaldean he means Nestorian: and the explanation of Bar Hebraeus only needs to be modified to 'Jesus is friend' or 'has befriended.' So much for the peculiar name. As to his place of origin, that is given in the prologue to Matthew as Maru or Merv. The scribe of one of our MSS. does not understand the place referred to, and, to avoid misunderstanding, adds on the margin the note that—Maruzaya is the name of a place.

Dr Wright² catalogues another Isho' Maruzaya as the compiler of a Syriac Lexicon, which was one of the principal authorities made use of by Bar 'Ali the lexicographer: and he assigns him to the latter part of the ninth century. On the other hand Bar Bahlul, in the preface to his lexicon, speaks of the lexicon of Zekharya Maruzaya, so perhaps there has been some confusion of names. In any case Maruzaya (in Arabic al-Marwazi) appears to indicate the city of Merv³.

The other place-name associated with our author is the town Hedatha, or Hedhatta. According to Assemani⁴ this is a place near Mosul; so that Isho'dad must have travelled far before he found his episcopate. The Nestorians were great travellers, and the distance between Merv and Mosul need not trouble us. It is not comparable with the distance between Balkh and China, which we find noted for one of the missionaries on the Hsian-fu inscription. The name (which I cannot find identified by any modern traveller) appears to be only a modification of Newtown, and is explained in this sense by Bar Hebraeus ('Hadeth, the city which has been newly, ܠܚܕܬܐ, built by the Arabs)⁵. I should have suggested that it was a suburb of Mosul, if Abulfeda had not said that it was on the Tigris, fourteen parasangs distant from that city. The Ooroomiah MS. Cod. 9 describes the commentary as the work of Isho'dad, bishop of Hedhatta in the district of Mosul, which gives a similar conclusion. The name is ambiguous enough, for, as amongst ourselves, there must have been many Newtowns, but there seems to be no reason against locating Isho'dad in a city on the Tigris, which must have been a Nestorian colony, since it is the seat of one of their bishops.

¹ Assemani, *B. O.* III. i. 214.

² *Syr. Lit.* p. 215.

³ One would like to know whether there are any Syriac MSS. still remaining in Merv, which seems to have had a cultured Syrian population.

⁴ *B. O.* III. i. 210.

⁵ Bar Hebraeus, *Chron.* 134.

Another eminent Syrian writer, Moses bar Kepha, is said to have had as his natural parent Simeon Kepha, who was from the village of Mashhad al-Koḥail, which is situated on the Tigris opposite al-Ḥadithah¹. This reference may perhaps help us to identify the exact position of Newtown.

It has already been pointed out that Isho'dad interpreted both the Old and New Testaments. With the former we are not concerned here; indeed I have never come across any copy of his comments on the Pentateuch². But with regard to the New Testament, there is no doubt that besides the volumes which illustrated the Gospel and are here reproduced, he wrote a series of annotations upon the Acts and the Pauline Epistles. A copy of these latter commentaries was, until recently, in my possession (Cod. Syr. Harris 60), having been transcribed for me in the East in the year 1893. It is now in the Library of the Semitic Museum at Harvard University. It was copied, I believe, in Ooroomiah³.

Another copy, perhaps from the same archetype, is found at the end of the MS. in my possession which Mrs Gibson has used for her text (Cod. Syr. Harris 130). This MS. is also now transferred to the Harvard Library. Besides Prof. Margoliouth's copy and the one in the Sachau collection, I have come across traces of a copy amongst the Syrians of Southern India, but have not succeeded in obtaining a copy of it.

In view of the loans which Isho'dad makes from earlier writers, especially Ephrem and Theodore, it would be well to have the commentaries upon the Acts and Pauline epistles published. They would not be as interesting or important as Ephrem's commentaries on the Pauline Epistles (preserved in Armenian), but they would be sure to furnish valuable matter to the student of the Syriac literary tradition.

We come now to the authors quoted by Isho'dad in the Gospel commentaries; for it is in this direction that his great value lies. It was the observation made by Prof. Gottheil⁴ and Dr Isaac H. Hall⁵, of New York, as to the existence of quotations from the Diatessaron of Tatian in the pages of Isho'dad, which first brought this commentary into public notice; and this observation of one of the oldest forms of Syriac Gospel as an outcrop in the pages of Isho'dad led to the further observation that

¹ Hoffmann, *Auszüge*, p. 190.

² I think there is one amongst the recent acquisitions at the British Museum.

³ Probably its archetype may be found in Cod. 9 of the Ooroomiah Library (American Mission), which is described in their catalogue as ܐܝܫܘܕܐܕ ܪܒܐ ܕܐܡܬܐ, the author being identified as Isho'dad.

⁴ *Journal of Biblical Literature and Exegesis*, Vol. XII. 1892, Pt i. pp. 68—71.

⁵ *Ibid.*, Vol. XI. 1891, Pt ii. pp. 153—155.

he also draws largely upon Syriac Gospels which antedate the Peshitta version, and are, therefore, known comprehensively by the title of Old Syriac. Not only was Tatian quoted in several places, but the Commentary of Ephrem upon the Diatessaron could be found lurking under the name of Ephrem, so that the pages of Isho'dad became a gold-mine for the recovery of the original Syriac of Ephrem's Commentary, known until then only from an Armenian translation; and I was able in 1895 to publish a whole volume of these imbedded fragments, under the title of *Fragments of the Commentary of Ephrem Syrus upon the Diatessaron*: the process of extraction was not exhaustive, there was some more still to be identified; and in Mrs Gibson's pages, it will sometimes happen that an unidentified fragment of the Diatessaron commentary may be, here and there, lurking. Scholars will be on the look out for such, in view of the importance of Ephrem's work for the restoration of the text of Tatian; indeed all Ephrem's genuine commentaries have acquired fresh importance, since Prof. Burkitt showed that the supposed dependence of Ephrem upon the Peshitta was a fiction.

Next in importance to the Ephrem quotations, we should place those which are said to come from the *Mephaššekana* or *Interpreter*, a title which covers the proscribed name of the glorious Father Theodore of Mopsuestia, and protects his quoted fragments from the destruction which has attended his complete works. We shall be able to collect a great deal of Theodore in this way, and occasionally also a fragment of his great disciple Nestorius. As the commentary of Isho'dad belongs to the Nestorian Church we are surprised at not finding more references to their leader: but the destruction of heretical books was very complete in the case of Nestorius: Abdisho' knew of only three which had escaped ecclesiastical malice and vindictiveness. In connexion with Nestorianism we shall find extracts from a number of leading writers of that school, such as Hānana (of Hedhaiyabh), Babai the Great, Babai the Persian, Bar Hadbashaba and Honain. The conventional Greek fathers are also well represented.

It will be convenient to make a rough tabulation of the authorities involved:

Africanus,
Ambrose of Milan,
Ananisho',
Andrew, brother of Magnes the Great,
Anonymous inspired writers, quoted as Theophori,
Apocryphal Acts of Peter,

Aphraates,
Babhai the Great,
Babhai the Persian,
Bar Bahriz,
Bar Daisan (Bardesanes),
Bar Ḥadbeshabba,
Basil,
Cave of Treasures (commonly ascribed to Ephrem),
Chrysostom,
Clement of Alexandria,
Daniel Bar Maryam,
Diatessaron,
Dionysius the Areopagite,
Ephrem,
Epiphanius,
Eusebius,
Gregory of Nazianzus,
Ḥannan of Hedhaiyabh,
Hippolytus,
Irenaeus,
John of Beth Rabban,
Josephus,
Julian,
Manes,
Marcus the Abbot,
Methodius,
Nestorius,
Nisibis (school of),
Origen,
Porphyry,
Qahtaraya (?),
Severus,
Tatian (see Diatessaron),
Theodore,
Timotheus.

Of these writers, those quoted most frequently are Ephrem, Josephus and Theodore; other references are scanty and occasional; indeed we might say that as far as actual quotation goes, the material of Isho'dad was found in Ephrem and Theodore; Ephrem owes his prominence to

the use of the Commentary on the Diatessaron, quotations from which we are able to identify, by means of Mössinger's edition of the Armenian translation, in many places where no acknowledgement of the source is made; and this renders it reasonably certain that there is much more borrowed from Theodore also than is actually confessed. The Nestorian commentaries naturally rely upon their great exegete, either thinly disguising his name or omitting it altogether.

The mention of Nestorian commentaries suggests to me that this is the proper place to refer to the *Gannat Busamé* (or *Garden of Delights*), an enormous commentary upon the Lectionary as read in Nestorian Churches throughout the year, of which I am happy in possessing a copy. Here, too, there is a constant reference to the *Interpreter*, and there are also many passages which coincide with the comments of Isho'dad¹; as in a number of these the reference to Isho'dad is directly made, we are sure that Isho'dad is one of the principal sources of the *Gannat Busamé*, and I have indicated the fact on the earlier pages of Mrs Gibson's text, either by the full reference, or by the letters G.B. The question will arise whether *Gannat Busamé* quotes Theodore, for instance, elsewhere than from the pages of Isho'dad; this is certainly the case even in passages which coincide with Isho'dad. The *Gannat* is a mine for recovering Theodore. Indeed one of the richest Theodorian nuggets which I have found was the passage referring Acts xvii. 28 to Epimenides, which I took from the pages of the *Gannat Busamé*². So I have no doubt that Theodore is everywhere in both commentaries, if we had only a secure means of identification. The difficulty will arise in cases where our author has used Theodore freely; in that case his reference to him may sometimes be more misleading than his silence. This case will occur in the commentary on John, where we have the text of Theodore preserved in a Syriac translation (ed. by Chabot); a comparison with Isho'dad will show constant contact with Theodore, but also an occasional difficulty in reasoning from the later writer to the earlier.

As an illustration of the way in which the hand of Theodore may be recognised, we may refer to the long discourse on our Lord's prayer from the Cross on pp. 202—204, in the course of which the writer affirms that 'David says, my prayer shall be about the calamity of the Babylonians.' The reference is to Psalm cxli. 5, and it is clear that the writer has identified this Psalm as being a Psalm of the captivity and spoken prophetically by the mouth of David. It is natural to conclude that this

¹ A number of comments from Isho'dad are also to be found in the Cambridge MS. Add. 1998.

² See my article 'The Cretans alway liars, in *Expositor* for Oct. 1906.

is one of Theodore's identifications. It is a common method of Theodore's to interpret the Psalms in a manner consonant with historical criticism, and to explain that in these identifications David was speaking prophetically. Theodoret, who follows him closely, often removes these interpretations, but sometimes he leaves them, explaining that it doesn't matter¹.

Over and above these writers, whom Isho'dad definitely refers to, there are other books and sources of information that are more difficult to trace. For example, there are references to a *Succinct Exposition of Matthew* which seems to have good patristic affinities, though I do not know how to identify it. Then there is no doubt that the writer has access to a mass of Jewish and Christian traditions, explanatory of the Old and New Testaments. To take a single interesting case, he tells us that Salome, the daughter of Herodias, met with a just retribution for the part she took in the Decollation of John the Baptist, by having her own head cut off as she was dancing one day upon the ice: the passage is as follows:

p. 61. 'Now the damsel, after she had taken the head of John in a charger and brought it to her mother, returned to the guests, that with new kinds of her dancing she might pay the wages of her request. There was a lake at the side of which the dining hall was fixed; and she went upon the ice in order to dance and to show the excellence of her performance, and amaze the beholders, when suddenly that place was opened from below her, and she was swallowed up as far as her neck, and a great fish was commissioned by God for the revenge of her death: it swallowed up her body, and when by every means they strove to rescue her, they could not: and as soon as they cut off her head with the very sword with which John was murdered, the earth threw it up without any man lifting it,' and so on.

The legend is in an advanced form of growth², and it seems to be made up of two separate Nemesis stories, one that Salome's head was cut off by the ice (changed after to the statement that she went through the ice up to her neck, and a great fish swallowed her submerged part), and the other that her head was cut off with the very sword that had been used for decapitating the Baptist. But whence did Isho'dad get all this? It is a northern legend, as the ice shows; the idea of the frozen Dead Sea in front of Herod's palace at Machaerus is pretty, but impossible. The legend interested me because I had already come across it in the seventeenth century poem on Salome by Henry Vaughan. The poem is as follows:

¹ For example in Ps. lxxii. Theodoret has to deal with an exactly similar case of location of the Psalm in the exile. He explains that David really wrote the Psalm, but that it doesn't make much difference which explanation we take. The people were carried away to Babylon and under the stress of many calamities they saw the impious Babylonians in prosperity, etc.

² It can be found in an even more extended form in the *Gannat Busamé*.

The Daughter of Herodias.

St Matt. chap. xiv. ver. 6, &c.

Vain, sinful Art! who first did fit
 Thy lewd, loath'd *Motions* unto *sounds*,
 And made grave *Musique*, like wilde *wit*,
 Erre in loose airs beyond her bounds;—
 What fires hath *he* brought on his head!
 Since to his sins, as needs it must,
 His Art adds still, though he be dead,
 New, fresh accounts of blood and lust.
 Leave then¹, young Sorceress; the *Ice*
 Will those coy spirits cast asleep,
 Which teach thee now to please² his eyes
 Who doth thy lothsome mother keep.
 But thou hast pleas'd so well, he swears,
 And gratifies thy sin with vows,
 His shameless lust in publick wears,
 And to thy soft arts fondly bows.
Skilful enchantress, and true bred!
 Who out of evil can bring good?
 Thy mother's nets in thee were spread,
 She tempts to incest, thou to blood.

[*Silex Scintillans*, p. 163.]

Here is the legend of Isho'dad, in a somewhat modified form, and I can believe the reader to be as much puzzled as myself to determine the origin of the tradition. Let us see if we can do anything to elucidate the matter. Henry Vaughan can hardly have been reading Isho'dad; and indeed his version of the decollation of Salome is simpler than that of the Syrian father. Vaughan is, however, a man of some Oriental erudition. In his verses on St Mary Magdalen we have the following lines:

'This dusky state of sighs and tears
 Durst not look on those smiling years,
 When *Magdal*-castle was thy seat,
 Where all was sumptuous, rare and neat.
 Why lies this hair despised now
 Which once thy care and art did show?
 Who then did dress the much lov'd toy
 In spires, globes, angry curls and coy?'

¹ Her name was Salome; in passing over a frozen river, the ice broke under her, and chopt off her head.

² Herod Antipas.

Here we have not only the conventional explanation of Magdalene from the town of Magdala, but we can see under the versification a reference to another etymology, according to which she was called Magdalene because of the plaiting of her hair (from the Hebrew root *gadal* to plait or twine). Thus John Lightfoot says in his *Hebrew and Talmudic Exercitations* on Matthew xxvii. 56 'You may with good reason doubt whether she was called Magdalene from the town Magdala or from that word of the Talmudists מגדל, a plaiter of hair.' So it seems that Vaughan has had access to some tradition coinciding with what we find in the Talmud. On turning to the Talmudic traditions we find that the Jews have identified Mary Magdalene with Mary the mother of Jesus, and accordingly present Jesus as the son of Miriam, *the woman's hair-dresser*. (See T.B. *Shabbath* 104 b, and Streane, *Jesus Christ in the Talmud*.)

Vaughan knows then the Talmudic tradition; but he also knows that Magdala can be explained by the Hebrew word *migdol*, a tower; this is clear from the line

When *Magdal-castle* was thy seat.

So we have in his tradition

Mary of Magdala = Mary of the Castle = Mary the hair-dresser.

Now let us turn to Syrian soil. Bar Şalibi tells us, in his comments on Matt. (see Loftus' translation p. 34), 'She was called Magdalen, because she inhabited the tower of Astrat, or the tower of Shiloah; or from *pleated*, because her hair was *pleated*.' Here we have two explanations of the involved tower, one *Turris Stratonis*, the other the tower of Siloam; and we have also the woman's hair-dresser. This brings us very near to Isho'dad and his comments on Matt. xxviii. 1 who says that Mary Magdalene 'was called Magdaletha, according to some, because she had lived in *Turris Stratonis* (Caesarea); according to others, from the tower of Siloah: others say, that Mary the sister of Lazarus was a harlot, who was called Magdaletha from the tower which she built for herself from the wages of harlotry,' etc. Here we touch the traditions of Bar Şalibi at an earlier point: and I begin to suspect that Vaughan may have had access to the Syriac tradition at some such point. His erudition is now evident, though it may at first have been unsuspected. And if this is the direction in which to look for the explanation of the references to Mary Magdalene, may not a similar quarter contain the material for the story of Salome and the ice? That is as far as I can take the matter with material as yet known to me. It will be conceded that Isho'dad, at all events, is not an ordinary commentator.

Not less interesting are the Midrashic comments upon Old Testament passages, some of which are taken from Ephrem and some, apparently, from an independent source. For example, there is the story of an idol with four faces made by Manasseh, King of Israel. This is taken from Ephrem (*Mös.* p. 122); it occurs again, apparently from an independent source in Bar-Hebraeus' *Hist. Dyn.*¹ in the form

‘Idolum quatuor habens facies conficiens coli jussit :...quum primum ergo reversus esset Hierosolymam, idolo isto quatuor facierum e templo sublato ipsum purgavit.’

Here we are in touch with a line of Jewish traditions corresponding to what supplies the writers of Midrash. The Syrian Church was from its origin (if we may accept the tradition that the apostle Addai began work in the Jewish quarter of Edessa) in close contact with the Jews: and in this way their writings often conserve peculiar interpretations that they have borrowed from local Rabbis or from their Jewish neighbours generally, with whom they seem to have been in a friendly relation not known in the West.

We come now to the most important part of the work of Isho'dad, his value namely for critical purposes, and, in particular, for textual criticism.

In this respect, Isho'dad is a mine of information. He supplies us with (1) acute criticisms as to the causes of various readings, including Synoptic variations; (2) he brings us evidence for the existence of Syriac variants, in the case of readings whose attestation has been hitherto limited to Greek, or to Greek and Latin; (3) he recovers for us a number of actual quotations from the lost Syriac of Tatian's Diatessaron, which are reinforced by the secondary evidence of a number of passages in which Ephrem comments upon the Diatessaron; (4) he supplies us with a mass of readings from the Old Syriac Gospels, which are anterior to the Diatessaron, or, if we follow Dr Burkitt's criticism, somewhat later than that Harmony. In all these respects the commentary before us demands a careful study. First of all, then, with regard to the acuteness of Isho'dad's general criticisms. Some of the cases that might be brought forward may be referred to his use of Theodore of Mopsuestia; but that this is not a sufficient explanation may be seen from cases in which Isho'dad's criticisms turn upon the knowledge of the Syriac language.

Let us take as an example the way in which Isho'dad discusses the variation between the two passages Matt. x. 10 and Mark vi. 8 in reference

¹ Ed. Pocock, p. 43.

to the carrying of a staff by the apostles on their first mission: we will quote the passage at length:

p. 132. Matthew says 'Nor even a staff,' ܠܥܝܢܐ ܠܥܝܢܐ, but Mark here, 'Save a staff only,' ܠܥܝܢܐ ܠܥܝܢܐ: our Lord signifies this, that from others to whom they should go they should take nothing; that these might not suppose that they were sent for trade: that He might show that He is supplying all that they require; therefore this of Mark is not contrary to that of Matthew; because both of them admonish not to borrow from others, lest they should appear covetous; for they are not prevented from taking from their houses, because they need these things on the way: viz. a *stick* ܠܥܝܢܐ for leaning on, and *sandals* ܠܥܝܢܐ for the hardness of the road, and the thorns.

Others say that because Matthew had formerly been a publican, and had experienced the hardness of the passion of covetousness, he fitly removed them from this passion. Others say that in both of them they are forbidden a stick, and they read that *Ellā Alla* which is interpreted *not even*:

ܠܥܝܢܐ ܠܥܝܢܐ ܠܥܝܢܐ ܠܥܝܢܐ ܠܥܝܢܐ

Here Isho'dad does not seem to be explaining the Old Syriac. He has before him the same difficulty in the Peshiṭta text as we have in the Greek; viz. that Matt. says the disciple is not to take a staff, and Mark says he is to take nothing except a staff: the same Syriac word ܠܥܝܢܐ in either case for *πάβδον*.

The first explanation which he gives is a piece of exegetical subtlety: one is not to take a staff, in the sense of taking one from someone else (Matthew's doctrine); but you may take one from your own house, and in fact it is necessary (Mark's doctrine): similarly for the sandals. To which is added a perversely ingenious remark that Matthew was the proper person to preach against covetousness.

Then comes the remark that perhaps the difficulty has arisen from, a misunderstanding of an unpointed Syriac text, which could be read either

and not a staff

or

except a staff.

It is not quite clear whether the MS. of Isho'dad has the correct pointing: should it not be

'And they read Alla Ellō' which is translated μηδέ?

In this explanation Isho'dad really appears to be on the right track: it is one of the commonest confusions in Syriac, to have the two senses

of ܠܐ conflicting with one another; and the confusion has led to an artificial refinement by which Ellō has been assimilated, by pointing, to the Greek ἀλλὰ, where it means *but*. It is not, however, necessary to vary the pointing, for the Semitic dialects have evolved the sense *except* out of the collocation *and not*; so that, as the Lexicon will show, the Syriac ܠܐ can be rendered either *nisi* or *sed, etiam, tamen*: and this will furnish the explanation of the divergence in Matt. and Mark: it lies in a variant translation of an original Aramaic.

So far we are dealing with Matt. and Mark, and their Peshiṭta renderings of εἰ μὴ ῥάβδον μόνον, and μηδὲ ῥάβδον. On looking closer at Ishōdad's commentary, we see traces, however, of an Old Syriac rendering: we are told that one may take from one's own house things that are necessary for a journey, viz. *staff* and *shoes*. And we notice that a new word is given for both: we have ܠܐܫܬܐ for the *staff*, and ܠܐܫܬܐ for the *shoes*. ܠܐܫܬܐ is the Peshiṭta word in Mark, where the Matthean translation is ܠܐܫܬܐ. The suggestion arises that the divergence between Matthew and Mark had been got over in the Old Syriac by a variety of translation, according to which Matthew would say

No shoes (viz. fashionable shoes) nor stick (viz. club),

and Mark would allow

Only a staff and coarse shoes.

When we turn to the Old Syriac, we find for the staff, in Matt. in the Lewis text ܠܐܫܬܐ and in Mark in the same text ܠܐܫܬܐ; while the sandals are represented in Matt. by the word ܠܐܫܬܐ and in Mark by the direct transliteration ܠܐܫܬܐ. It seems clear that the translations in Matt. and Mark in the Old Syriac were diverse. If they were intentionally diverse, the variation is made in the interests of a subsequent harmony; if unintentionally, then the first great Harmonist will have to combine them. So we see the importance of this passage in the Synoptic tradition and in the question of its first harmonisation. If the first harmony is made in Greek, there is not much chance that ῥάβδος will be varied; on the other hand both ὑποδήματα and σανδάλια are likely to be found in the resultant text. Let us see what we actually find in the fragments and traditions of Tatian's harmony that have come down to us.

In Ephrem's commentary (Mös. 91) we have as follows :

Et quod dixit: *Virgam* in signum nimirum regiminis et humilitatis. *Non baculum* quia non ad gregem furientem pascendum exierunt, sicut quondam Moyses.

The Arabic Diatessaron has the following sequence:

Mark vi. 8^b nisi virgam tantum, non peram, neque panem,

Luc. ix. 3^b neque duas tunicas habeatis,

Matt. x. 10^b neque calceamenta neque baculum,

Mark vi. 9 sed calceati eritis sandaliis.

Now let us see what Syriac words underlie *virgam* and *baculum*.

The commentary of Bar Šalibi on the Gospel has evidently made use of Ephrem, for we have

כל .כחאשא .כחא כחאשא .כח .כחאכל כל
:כחא שא כחאכל כחאכל כל .כחא

i.e. and no wallet, a token of their simple life and a sign of their lowliness ;
and no club, for they were not going to feed flocks, like Moses.

In one respect this is better than the present text of Ephrem, in that it makes the want of a wallet the sign of poverty, rather than the carrying of a stick. Probably Ephrem's text should run

And as to what he said no wallet, etc.

And a stick but no club, etc.

Bar Šalibi tells us that ܠܝܠܐ is the word for club, and it follows that Tatian has harmonized the two renderings of *ῥάβδος* which are extant in the Old Syriac.

Did he also harmonize two words for ‘shoes.’ We notice that the text of Ephrem continues :

Porro non dixit *caligas* quas si portarent, ab omnibus rejicerentur, sed *sandalia* ut ita forsitan praemium mandatorum suorum acciperent. Sed licet plebeii essent, tamen eos exaltavit, &c.

For the opening words, we should correct

Porro dixit, *neque caligas.*

The comment shows that the sandals are taken to be plebeian compared to the *caligae*: and it is probable, therefore, that Tatian's text ran

non caligas, sed sandalia.

In this way the apparent conflict between Matthew and Mark is again resolved. This harmonization might have been made either in Greek or in Syriac. Taking the two cases together, the evidence is slightly in favour of a harmonization of previous existing Syriac gospels.

Returning to Isho'dad's value to the Synoptic and textual critic, we may take as an interesting example his comment on the story of Herodias and her daughter :

'The Interpreter says that during the life time of his brother Herod debauched Herodias and her daughter : *for she too was called Herodias.*'

Here we have support for the reading in Mk. vi. 22

εἰσελεύσῃς τῆς θυγατρὸς αὐτοῦ Ἑρφδιάδος

so far, that is, as the name of the girl is concerned. The reading is edited by W. H. under the authority of the MSS. **MBDLA**. We must not, however, treat Isho'dad as a Syriac witness, for the extract shows that it is Theodore who is responsible for the name.

Here is a curious case in which a remark of Isho'dad's may throw light on the variant **κόφινον κοπρίων** in Luke xiii. 8 : this peculiar reading of Codex Bezae has much to commend it in the nature of the case, and the omission of the first word can easily be explained by reference to the like beginnings of the two words. But it would be much more easily explained in Syriac, for as Isho'dad says in commenting upon the difference between a **σπυρίς** and a **κόφινος**

σπυρίδες are big **ܐܬܠܐ**

and **κόφिनοι** are little **ܐܬܠܐ**.

So if we imagine that the gardener was going to employ **ܐܬܠܐ ܐܬܠܐ**, we can easily see how one of two such closely related words would disappear. (Cf. the Old Syriac **ܡܠܬܐ ܡܠܬܐ**.)

Another case in which it has been suspected that a Syriac retranslation, or a variant treatment of an Aramaic source would explain curious variations in the Greek tradition is Luke xxiv. 32 where the ordinary text **οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν** finds such variations as **κεκαλυμμένη** in D, **excecatum** in c, **exterminatum** in e and apparently **gravatum** in the Old Syriac. Upon this Isho'dad remarks acutely that, 'for "was not our heart **burning** **ܠܠܗ** within us?" the Greek has "was not our heart **heavy** **ܠܠܗ**?"' The observation would explain some of the variants at all events. It is clear, then, that there is much to be learned from Isho'dad by the student of textual variations.

Equally striking are some of his exegetical comments, in which, however, we must always remember that he may be retailing Theodore. I give a single instance. In the eleventh chapter of John, Martha says 'Yea! Lord, I have believed that thou art the Christ, the Son of God who should come into the world.' I imagine that the fulness of this confession,

rivalling the great inspiration of Simon Peter at Caesarea Philippi, must have struck many a reader with surprise. Isho'dad has noticed the difficulty, and says :

'It must not be supposed that she was in possession of that perfect knowledge which we have to-day : she calls him the Son of God as being a man virtuous and righteous and superior to all other men : because in the Scripture they used to call virtuous men Christs and sons of God.'

If this is Isho'dad's own comment, it shows the impression which the language made upon an Oriental mind. But then again it may be Theodore.

Occasionally we shall find an ethical variant for which it will be difficult to obtain a sponsor amongst the N.T. editors. In Luke xxii. 36 (where the suggestion is made that the sale of a garment might secure the purchase of a sword) we are told that

In many copies there stands in place of the words 'Sell his garment, etc.' the sentence 'Pray for your enemies.'

Whoever the people were who had made this correction in the Gospel of Luke, they had certainly not lost sight of the spirit of the Gospel in their study of the letter¹.

In dealing with the Old Syriac readings preserved in Isho'dad, it will be convenient, first of all, to repeat his allusions to the Diatessaron.

Prologue to Mark.

Titianos, the disciple of Justin the philosopher and martyr selected [passages] from the Four Gospels and combined them and composed a Gospel, and called it Diatessaron, i.e. of the Combined; and on the Divinity of Christ he did not write; and upon this Gospel Mar Ephrem commented.

To the well-known passages in which Bar Šalibi and Bar Hebraeus repeat these statements, we may now add the *Nestorian Chronicle of Saert*, p. 85, as follows:

Among the celebrated works of S. Ephrem one remarks: *A Commentary on the Old Testament; A Commentary on the Psalms of David; A Commentary on the Gospel called Diatessaron*, which is formed by the combination of the four Gospels and had been composed by Tatian the Greek. *Diatessaron* is a Greek word, signifying four-fold, i.e. formed out of the four Gospels. In explaining this book, S. Ephrem wished to avoid the repetition of chapters and that was also the project of the one that composed it.

¹ I suppose the statement that 'many ancient MSS.' have the passage indicated would hardly secure it a position on the margin of the Revised Version !

Others say: that in the Diatessaron, i.e. the Gospel of Four, it is written that his meat was milk and honey of the wild: since milk was proper to his youth and honey to his manly age.

For a discussion of this Encratite attempt to get rid of the animal food of S. John see *Fragm. Ephr.* p. 18. We have, then, for the original reading of Tatian

ܠܝܫܘܥ ܕܡܝܠܟ ܕܗܢܝܐ ܕܡܝܠܟ ܕܗܢܝܐ ܕܡܝܠܟ ܕܗܢܝܐ

where the only doubtful word is the last, which Bar Ṣalibi (and Syr. Cur.) give as ܠܝܫܘܥ, but Isho'dad (and Syr. Lew.) as ܠܝܫܘܥܐ. Probably the latter is the right form. The Palestine Syriac Lectionary has ܠܝܫܘܥܐ ܕܡܝܠܟ.

On Matt. iii. 16 we have in Isho'dad many legendary accretions to the account of the Baptism of our Lord, some part of which must be assigned to the Diatessaron, viz. the statement that a great light shined in the Jordan.

'Straightway, as the Diatessaron testifies, a great light shone, and the Jordan was surrounded by white clouds, and many troops of spiritual beings were seen singing praises in the air,' etc.

I suspect that it is the clause 'and a great light shone' with perhaps the addition 'in the Jordan' that represents the part contributed by Tatian. We may compare Justin Martyr, 'a fire was kindled in the Jordan,' etc.

In Matt. xxi. 1 there is again a reference, somewhat obscure in character, to the Diatessaron, as follows:

Bethphage: some explain it as the partition of the ways, others as the crossing of the roads; others say, Bethphage, that is to say, the house of the insipid fig-tree: and they bring evidence from the *Diatessaron*, and from Greek transcripts; in the affair of Zakeouna, him who was short in body, as also in spiritual stature, and it is said that to see Jesus, he went up into *sycamores*, which are in Syriac *insipid fig-trees*.

Apparently this means that in Luke xix. 4, where the Old Syriac reads ܠܝܫܘܥ ܕܡܝܠܟ, Tatian had ܠܝܫܘܥܐ. Bar Bahlul says expressly that ܠܝܫܘܥܐ is the reading of the Combined Gospel.

These are the passages in which Isho'dad definitely quotes the Diatessaron: we come now to a mass of readings which are either from the Diatessaron or from the Old Syriac; the major part of the Diatessaron readings will arise from his use of Ephrem's commentary on the same.

Mrs Lewis has collected a great number of these Old Syriac readings in an Appendix to her edition of the Gospel of the Mepharreshē. A

number of them will also be found in the footnotes to Prof. Burkitt's edition of the same Gospel. We need only to repeat the caution that one must not always infer Syriac authority for a reading in Isho'dad, in view of the fact that he makes such extended loans from Theodore of Mopsuestia, and, by inference, from the Greek text of Theodore. We may be in danger of obscuring the landmarks of the textual critic, if we do not pay attention to this caution.

While these sheets have been passing through the press, the first instalment has appeared of the great commentary of Bar Šalibi on the four Gospels, under the editorial care of Sedlaček and Chabot. As we have been making reference in the foregoing pages to the common matter in Isho'dad and Bar Šalibi, and have occasionally quoted the quaint seventeenth-century translation of Bar Šalibi, made by Dudley Loftus (a part of which was printed, and a part of which is extant in MS. in the Bodleian Library), it becomes interesting to set the two commentaries side by side. When we do this, we shall be astonished to find that Bar Šalibi has copied page after page direct from the commentary of Isho'dad. Yet, as far as I can see, he never specifies, in these loans, the author whom he is employing. In his preface he tells us that he quotes from Ephrem, from Chrysostom, from Cyril, from Moses bar Kepha, from John of Dara and many other doctors. Amongst these doctors both Isho'dad and Theodore of Mopsuestia must be held to lurk. Bar Šalibi does sometimes quote an opinion or a sentence as from Theodore the Nestorian (which is a pretty case of *ὑστερον πρότερον*), or from Theodore the heretic (which is an interesting case of *petitio principii*), but no one would suspect that Theodore had much influence on Syrian theology, from the treatment he appears to receive in Bar Šalibi. But the fact is that the commentary of Bar Šalibi is altogether deceptive in regard to the authors quoted. When you see a reference to Philoxenus, Cyril, George of the Gentiles, John Chrysostom and the like, I think it can be shown that these titles do not, as a rule, represent anything more than transcriptions from previous writers; they do not mean that Bar Šalibi had either read or verified the extracts; we can see this in a very interesting way.

Bar Šalibi has referred in his preface to Moses Bar Kepha as one of his authorities. As I happen to have an interesting MS. of Bar Kepha in my possession, I have taken the pains to compare the passages in which Bar Kepha comments on the early chapters of Matthew, with the same portion of commented scripture, in Bar Šalibi. The result was startling. Page after page of Bar Šalibi, precisely as in the case of Isho'dad, was

taken bodily from Bar Kepha. More than this, there was hardly any point of contact between what was borrowed from Isho'dad and what came from Bar Kepha. The Nestorian and the Monophysite were clearly working independently, and between them they accounted for nearly the whole of Bar Ṣalibi's commentary, including a number of passages incorporated by Bar Kepha and Isho'dad from earlier fathers, which at first sight seemed to be due to Bar Ṣalibi's own reading. So that it was for parts at least of the greatest Jacobite commentary, possible to make an equation of the form

$$\text{Bar Ṣalibi} = \text{Isho'dad} + \text{Bar Kepha.}$$

Now the importance of this is evident.

Scholars have, for a long while, used Bar Ṣalibi's work as a magazine of early traditions. It was so used by Lightfoot in the controversy with Mr Cassels over the Diatessaron of Tatian, and later, by myself on the same war-path. Well, now we see why this Syrian father of the twelfth century was so important; and we can replace him, by his sources, to which he appears to have added next to nothing. We must go to work directly on Isho'dad and Moses Bar Kepha and leave Bar Ṣalibi alone. Behind these two writers there loom up large the forms of Ephrem and Theodore; these are the men we want to know, the one for what he said in commenting on the Diatessaron, the other for what he said on anything, and as being, from a modern point of view, the greatest of New Testament commentators.

I have read through much of Bar Kepha on the early chapters of Matthew. The MS. is a modern transcript from a text in the Tûr Abdîn. It must certainly be published, at least in a translation, and probably in the original Syriac. There appears to be a good MS. of the same book in the British Museum, where it is described as 'The Festal Homilies of Moses Bar Kîphā, or Mār Severus, with some other discourses by the same writer.' (See Wright, *Catalogue* vol. II. p. 877. *Cod. Mus. Britt. Add.* DCCCXLI.) From this text, with my own transcript, I hope to be able to deduce a correct representation of what Bar Kepha wrote. I can then do for Bar Kepha, in the representation of the text of Ephrem on the Diatessaron, what I was able to do some years since, for Isho'dad, in the collection of passages which I published under the title of *Ephrem and the Gospel*.

When we have extracted, as far as possible, the fragments of Ephrem from our two leading authors, we can try our hand at Theodore. Here the easiest place to begin will be the Gospel of John, the Syriac translation of which commentary of Theodore has been published by Chabot. At

this point, however, it will be necessary to pay special attention to the *Gannat Busamé* which is full of quotations from Theodore. The *Gannat* is a big book: my copy of it runs to about 1300 folio pages, and it quotes both Isho'dad directly and the sources from which Isho'dad works. As it is the standard commentary of the Nestorians upon their Lectionary, it cannot be neglected by any one who is in search of the favourite author of the Nestorians. This part of the work will seem much more difficult than the detection of passages from Ephrem on the Diatessaron, where we have the advantage of an Armenian text to assist our investigations. It is, however, quite possible that in the course of the work we may be able to define, from one quarter or another, the Theodorean quotations. It is too soon to say what can be done in this way.

Other directions of useful work will also open out before us, especially in connexion with the lost work of Ephrem on the Pauline Epistles, much of which is probably latent in the two fathers to whom we have referred above. But commentaries on the Epistles by Isho'dad and Moses Bar Kepha are hard to obtain, and some further search after them might well be made. Bar Šalibi will be available here also, in the first stages of the enquiry.

The foregoing considerations will be sufficient to emphasise the importance of the work which Mrs Gibson has done in translating Isho'dad. Those who follow her path-finding studies will know how to be grateful for the devoted labour, the quick intelligence, and the penetrating insight which are involved in the translation.

J. RENDEL HARRIS.

COINCIDENCES IN ST JOHN BETWEEN
ISHO'DAD AND THEODORE OF MOPSUESTIA
(*ED. CHABOT*)

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ISHO'DAD ON THE GOSPELS.

ST MATTHEW.

IN the strength of our Lord Jesus the Christ we begin to write the Commentary of the books of the New Testament, which was laboriously collected from many writings of expositors and teachers of the Holy Church, by the holy and doctrine-loving Mar Isho'dad of Maru¹ Bishop of Hadatha in Assyria. Lord, help me and strengthen me, and make me wise, and lead me to the completion by Thy grace.

In the very name of I AM THAT I AM and the Leader of the Two Covenants, we are moving from the Elysian fields, the Old Testament, to the meadows of asphodel², the New Testament, and we interpret the meanings thereof concisely in some kind of expansion³, that is, in a sort of little supplement in the middle of the lines of the body of the Scripture. Lord Christ, lead Thy servant to the completion by grace from Thyself, Amen.

The Preface to the Book.

Evangel is a Greek word. It is interpreted in Syriac, good Hope, our life and motion and breath. It is called the *Evangel*, that is to say, the *good tidings*, because it announced a myriad of good things to the world. For even Expectation is different from Hope, inasmuch as Expectation indicates good and evil things at the same time, whereas Hope is about good things only. And it is very aptly called the *Good Hope*, p. 5 a word which is not even read in any place in the Old Testament; so therefore the New Testament possesses an immense difference from the Old Testament; inasmuch as that served as the shadow, but this carries the true body; and that one instructed babes in carnal knowledge, but this speaks spiritual wisdom among them that are of full age. 1 Cor. 2. 6 I speak of the Kingdom of Heaven, and of the blessings and the delights incomprehensible and unspeakable that are there, as also Basil, the basis

Gannat
Busamé,
p. 55
Acts 17. 28

¹ *In margin.* That is a place.

² *In margin.* That is a white root or sandalwood.

³ *πρόσθεσις* for *προσθαφαίρησις* of the MS.

of excellence, testifies about this. "The doctrine, to be sure, outside of the doctrine of the Christ, had already opened a door to us that we might look below into corporeal natures, but the doctrine of the Christ makes a believing mind wander among heavenly things every hour, and does not allow it to dwell on earthly things, as truly the Apostle also philosophized, **Col. 3. 1** Seek the things that are above, and not those which are on the earth, **f. 1 b** and we compare, it is said, spiritual things with spiritual people, **1 Cor. 2. 13** etc." And it is right that we should know, even if the Testaments differ from one another, according to what I said, inasmuch as the one gives milk to babes to drink, and herbs for the sick to eat, but the other is meat and wine for adults, that yet there is one Governor of both, and one governance according to the stature of the growth of the disciples; therefore they follow one another, and are bound and joined together, and send the hearers to one after the other, that they may suck from both of them the things that make sustenance and life, as even our Saviour did not hesitate to send the sons of this one to that former one, that they might learn sufficiently from their mother about Him and about the truth.

John 5. 39 Search the Scriptures, namely, for in them ye think, etc., and Go, learn, **p. ↘** that is, from your Scriptures, what is 'I will have mercy'; and truly **Matt. 9. 13** Moses wrote about me, etc. And it is asked, Why after all should a **John 5. 46** New Testament be given? we say it was on account of abundant reasons; first, because our nature now arrived at perfection; and second, that He might show His love towards us, and on account of this, and by this, not by means of servants He visited us as formerly, but by means of His beloved Son; and third, that the power of His guidance should be preached, (which is) full of excellencies; and fourth, because men did not find out how to know Him from His creation; and fifth, because **Rom. 8. 3** the Law was weak by reason of the infirmity of the body, etc., God sent His Son in the likeness of flesh of sin, etc.; sixth, that the full knowledge about the Unity of the Godhead might be revealed, which in three Persons is confessed, and how our Lord God the Word took from our race a complete Man, and joined it with Him in the Unity of the Person of the Sonship and the Lordship, and of power and of energy, a secret which was hidden from former ages; and seventh, that the door might be opened to the hearers for the pardon of debts and sins, and for the resurrection and renewal of all, and for punishment and reward, and for the kingdom and Hell, and for other things which were put in eclipse for the ancients because of their not being full-grown. And if any one asks, Why did not the Messiah come from the beginning? why did He delay the help of our nature?

let him know this. First, that not from malice or envy He delayed His coming, for He is merciful and the curator and provider of all; but our insufficiency prevented; and, just as we, immediately with the birth of the babe, do not give him nourishment of flesh, nor clothe him with manly garments, nor introduce him to the labour of handicrafts; thus also He the wise and glorious Provider, did not make the coming of His Messiah, before leading us by steps and educating us in the things of the Law; else these spiritual things would have been found unprofitable; and just as if He had, immediately with our coming into existence, made us impeccable and incorruptible, the kingdom of Heaven would have been of no use, so also the coming of our Lord would have been of no advantage beforehand. But secondly, just as the great distinguished Physicians, if some bit of corruptible stuff has crept into the flesh, they do not cure it at once, but they wait till all the noxious matter shall come out, and thus they bring healing to the expelled pain; thus also He, the Healer of our nature, did not immediately, when He had blessed, heal the disease of evil in our race; but He waited till nothing of the form of evil should linger hidden in nature; therefore not immediately alone after the envy and fratricide of Cain, did He bring healing to Man; for the wickedness of those who did corruptly in the days of Noah had not yet arisen, nor had the evil and lawless infirmity of the Sodomites been revealed, nor the contest of the Egyptians with God, nor the haughtiness of the Assyrians, nor the fierceness of the Jews against God, and other such like things. But after the measure of sins was filled, and there was no more any kind of evil among men that had not been dared, then He completely healed all our disease. And if any one contradict our word, [saying] that behold since healing was offered human life is still shipwrecked by means of sins, let him know this, that like as a serpent whose head is trampled on, does not die straightway, but it is his head that is dead, yet his tail still revives in life; thus it is also to be seen with evil, that it is vigorously rooted out on account of our Lord, but in the *residuum* it is still hurtful to the world.

After these things we will tell in how many kinds and orders the writings of the Old and New Testaments speak; about this therefore we explained in paragraphs, in the preface to Genesis, and in that about the Psalms. But here let us say thus briefly, that the Scriptures speak chiefly under three heads; first, when they call men just as they are, that is to say, living, rational, mortal; but secondly, above what they are, when they call us gods; and thirdly, below what they are, when they call us reptiles

and worms and dust, and wolves, and foxes; but God is only named in two ways, either as He is, as I AM THAT I AM, or as Father and Son and Spirit, or below that which He is, as fire, or as being angry or in a rage, or that He repented, or that He was a lion, etc. But afterwards in other ways they speak openly, as this, that in the beginning God created, and the book of the generation of Jesus the Christ, etc.; and mystically, like this, that they speak a word which is contrary to its own sense; for the Lord created all, it is said, good and evil, and Shall there be evil in the city, and the Lord hath not done it? and the heavens that are over thee shall be brass, and I will make thy horns of iron, and thy hoofs of brass, etc.; or allegorically, doors, it is said, speak, and mountains skip, and trees clap their hands, and Sheol is troubled; but in the reverse order, as Thou truly wert angry, and we have sinned in these things; and they sinned in Sheol, and they have gone astray from the womb; but according to the sense, without a distinct word, although it is mostly in facts, like this, that the fathers say about the Son, that He is the natural Son of the Father, and the Christ, it is said, is in two natures and substances, one Person; and God, it is said, is without beginning and unbegotten, etc. And sometimes the Scriptures speak those things that are not facts, as thus about God, that He repented, and ate and laughed; and about the Christ, that He was sin and a curse, and a stone, and a servant, etc.; and sometimes they mix ideas, as this, that he put it on her shoulder and the child, and they see voices and lamps, and they gave him water to drink and two cheeses; and sometimes they omit letters, like this, that he made a circuit, and he departed a spirit, that is to say, in the spirit; and threw it prison, that is to say, inside the prison; and the well of Bethlehem, that is to say, which was at Bethlehem; and he put, it is said, the abysses in storehouses, that is to say, as if in storehouses, etc.; and sometimes they speak inclusively, as the priests annihilated Shechem, and behold, Simeon was not a priest; and sometimes for the sake of unity, for no man, it is said, hath ascended to heaven, etc. And sometimes for the sake of inversion, He shall be called, it is said, a Nazarene; and sometimes in the sense of acceptance, He became, it is said, sin and a curse, and the Word became flesh, etc. And sometimes they speak according to the supposition of others, as Behold, it is said, Adam has become like one of us, and Herod was sorry forsooth, and Jesus, it is said, looked on him and loved him, and in the morning, it is said, He hungered; and Jesus was wearied with the toil of the journey, etc. In short, it is necessary that with every word of Scripture we should observe these four things: the occasion,

Gen. 1. 1

Matt. 1. 1

Amos 3. 6

p. a

Deut. 28. 23

Micah 4. 13

Ps. 114. 6

Is. 55. 12

Is. 14. 9

Is. 64. 5

Is. 64. 5

Ps. 58. 3

f. 3 a

Gen. 21. 14

Rev. 4. 5

1 Sam. 30.
12

Ps. 33. 7

Gen. 34.
26 ?

p. 1

John 3. 13

2 Cor. 5. 21

Gal. 3. 13

John 1. 14

Gen. 3. 22

Matt. 14. 9

Mark 10. 21

Matt. 21. 18

John 4. 4

the plan, the time, the persons who are involved in it, that is, in the word, for if we do not do this, we stand in danger; or else how is this, that whosoever hateth not his father, etc., like this, Children obey your parents, etc.? and this, That no flesh should glory in His presence, like this, He that glorieth, let him glory in the Lord? and this, that all things are delivered to Me of my Father, like this, that the Son of Man hath not where to lay His head? and this, Knock, and it shall be opened unto you, like this, Lord, Lord, open to us, and they were not answered? And this, He that confesseth Me before men, like this, that a devil confessed Him, that Thou art the Son of God, and He shut his mouth? and this, Whosoever shall speak a word against the Son of Man, it shall be forgiven him, like this, He that denieth Me before men, I will deny him before My Father, etc.? and this, If I yet pleased men, I should not be the servant of the Christ, etc., like this, as I please all men in all things? and this, that no servant can serve two masters, like this, Render that which is Cæsar's to Cæsar, and that which is God's to God? and this, that God His Father raised Him from the dead, like this, that I will raise it up in three days? and this, that for their sakes I sanctify myself, like this, that the Father hath sanctified Him, and sent Him into the world? and this, that yet now I come unto Thee, and But Me ye have not always with you, like this, that I am with you all days, until...and Where two or three are gathered together in My name, there am I amongst them? and this, that the Christ is God over all, like this, that God was in Christ, and because God was with him? and this, that the body profiteth nothing, like this, that except ye eat the body of the Son of Man, ye have no life in yourselves, for My body is meat indeed? and this, that I judge no man, like this, that the Father judgeth no man, but hath committed all judgment unto the Son? and this, that the Father sent not His Son to judge the world, like this, that for the judgment of the world am I come? and this, If I bear witness of myself, my witness is not true, for there is another that beareth witness of Me, like this, that if I also bear witness of Myself, My witness is true? and I am the light of the world, and the way, etc.? and this, that in My Father's house are many mansions, and if not, I would have told you, because I go, etc., like this, that if I go to prepare a place for you, I will come again, and take you unto Myself? and this, that no one knoweth the Son, but the Father, is not at all like this, that Thou hast hid these things from the wise, and hast revealed them unto babes. Then the Apostles knew Him, and those like them. This, that the Son knoweth not that hour, and that there is none good, and that it is not mine to give, and that I came not to send peace on earth, and that

Luke 14. 26
Eph. 6. 1
1 Cor. 1. 29

Luke 10. 22
Matt. 8. 20

Matt. 7. 7
Matt. 25. 11

Luke 12. 8
Luke 4. 41

12. 10

Matt. 10. 33

Gal. 1. 10

1 Cor. 10. 33

p. 3
f. 3 b
Matt. 6. 24
Mark 12. 17

Gal. 1. 1
John 2. 19
John 17. 19
John 10. 36

17. 13
Matt. 26. 11
28. 20
18. 20

Rom. 9. 5
1 Cor. 5. 19
Acts 10. 38

John 6. 63
53
55

John 8. 15
5. 22
John 3. 17

9. 39

5. 31

32
8. 18 *sic*

12
8
14. 6, 2

3

Matt. 11. 27

p. 1

25

Mark 13. 32

Matt. 19. 17
Matt. 20. 23
10. 34

Mark 6. 5 He could do no mighty work there. And of John, that he said, I am
 John 1. 21 not Elias nor a prophet, and Be ye not called Master, and how were they
 Matt. 23. 10 masters? and who is My mother? and who are My brethren? and ye
 12. 48 shall judge the twelve tribes of Israel, and the queen of the south
 Matt. 19. 28 shall arise in the judgment with, etc., and a myriad such like. It is
 12. 42 necessary for the reader to know and distinguish between the ideas of the
 f. 4 a Scripture, lest instead of profit he should get more damage from them,
 but especially with the adorable Gospel, this which even if according to
 the outward man it has spoken in a simple way, yet according to the
 inward man, hidden mysteries are crowded into it; and about this Bar
 Tholmai¹ bears witness; "Small and yet great is Theology, and also the
 Gospel is great, and broad, yet small and mean"; and he who understands
 it enters into the midst of the incomprehensible darkness.

First then let us approach to the plan that it imposes on us and let us
 say, what cause called Saint Matthew, that in a book he should deliver the
 G. B. p. 55 Gospel. After, then, the ascension of our Lord, and the descent of the
 Spirit, the Apostles preached the Gospel in all Judæa, but on account of
 this, many persecutions were roused against the preachers, so that Stephen
 was stoned, whilst James the son of Zebedee was killed with the sword,
 and all who preached the fear of God were driven from Jerusalem; and
 therefore the believers in Judæa seeing that they were about to be separated
 p. a from the Apostles, persuaded the Blessed Matthew that in a book he should
 deliver to them all the things that had been spoken and done by our Lord;
 so he made his composition, not in that plan in which it was spoken
 and done by our Lord, but in another plan, which he thought would be
 in agreement with the doctrine; not saying first the things that came
 first, and afterwards those that came afterwards: but he prepared another
 arrangement for them, so that they are one beautiful texture of doctrine
 (C.+ the reason is completed).

The question is asked, Why he calls it "the book of the birth of Jesus
 the Christ," and not "of His conduct"? Very appropriately he called it,
 because the birth is the beginning of all these things that relate to our
 Lord's conduct, and the highest part of them, and things are named
 after the more prominent part, as wise men say. Thus again as the first
 f. 4 b Book of the Law is called the Book of Genesis, though it declares about
 all those things that were done in the world in two thousand two hundred
 and sixteen years; and the first Book of the Kingdoms is called of

¹ See Resch, *Apokryphon*, 64 (Eph. 3. 18) *Dionysius Areopagita, Lib. de mystica Theologia*, c. 1.
 οὕτω γοῦν ὁ θεῖος Βαρθολομαῖος φησί, καὶ πολλὰν τὴν θεολογίαν εἶναι καὶ ἐλαχίστην, καὶ τὸ εὐαγγέλιον
 πλατὺ καὶ μέγα καὶ αὐθις συντεταγμένον.

Samuel, although it shows about many things that took place after the death of Samuel; so also the book of the Birth is called *the Evangel*; and this also it is right to know, that the beginning of the Gospel is the Baptism of the Christ, but those things that happened from His conception until His baptism are added as adjuncts with it of the Gospel; for the Gospel is also explained as the *good news*, and the good news begins with the Baptism, so therefore also Mark begins with it; and also Matthew and Luke, after they have taught briefly the things relating to the Birth, then approach the Baptism. And even John also, after he has taught about the Divinity of the only begotten in the commencement of his book, begins from the Baptism of John. John, it is said, bare witness of Him, etc. G. B. p. 56
p. 4
John 1. 15

And it is asked, Whether it is assumed about Jesus the Christ, or about David, that He is the Son of Abraham? John Chrysostomos said that he calls Jesus the Christ *the Son of Abraham*, as he calls Him *the Son of David*. Jesus, it is said, is the Son of David, and of Abraham. But the Interpreter¹ says that he calls David the son of Abraham; as if the word were to stand so; Jesus the Christ was the Son of David, but David of Abraham, although behold, He was the Son of both of them.

And it is asked, why he names these two persons specially? Because the promises about the Messiah were to Abraham first, that in thy seed, it is said, all nations shall be blessed. Abraham, however, first, after the inclination to evil, turned from the idea of heathenism to know God, etc. But afterwards they were renewed to David; His seed, it is said, shall endure for ever, and his throne shall be established as the sun. The Evangelist therefore, wishing to shew that the promises and assurances to the righteous are already fulfilled and completed, put the names of the Fathers as a preface at the beginning of his writing, for the reproof of the wicked and the encouragement of believers. Gen. 18. 18
Ps. 89. 36

The Book of the generation of Jesus the Christ. Jesus is a name, by adoption from human nature, but according to the meaning, the translation of His name is, the Saviour God; but *the Christ* is a name of honour; that is to say, of unity; God the Anointer, and Man the Anointed. His assumption is by grace, and His Sonship is natural. The things of Abraham were types of the conversion of the erring Gentiles, etc.; and the things of David were types of those of the Son of David. David was persecuted by Saul, as also the Son was by Herod. Priests were killed because of David, and children because of our Lord. Abiathar escaped from among the priests, and John from among the f. 5 a
p. 3
Ephraim,
Diatess-
aron, p. 35
(Möisinger)

¹ Theodore Mops.

children. David fled to the Gentiles and the Son of David to Egypt. In Abiathar the priesthood of the house of Eli ceased; and in John the prophethood of the house of Jacob was cut off.

Ephraim,
Diatess-
aron, p. 85
(Mös.)

p. 5

f. 5 b
Ps. 87. 4

And it is asked, Why did the Evangelist leave out eminent women, like Sara and Rebecca, and mention Tamar and Rahab, and Ruth, and the wife of Uriah? We say it was because the Jews were forbidden admixture with the Gentiles, and for this reason they were haughty to the Gentiles, and they also reproached the Apostles, because they received Gentiles; at the same time they prated that, forsooth, these were opposed to their Law, which required separation from the Gentiles; and at the same time the Jews boasted that the promises of the Messiah have been made to us, and not to the Gentiles. Matthew wished to reprove their vaunting, because bodily affinity did not help nor vitiate; and not race does he honour, but a mind which fears God; and at the same time to shew, that even the heathen when they draw near in sincerity of heart, are received; and therefore he strives from the beginning to shew about the blessed David, him who was accounted great and honourable among them, that he derived his race from a descent not according to the Law, inasmuch as Tamar was of a foreign people, and the sons from her were not lawfully born, as she was the daughter-in-law of Judah, and it was not permitted for a father-in-law to cohabit with his daughter-in-law. Ruth too was a Moabitess, and it was decreed about the Ammonites and Moabites, that they should not come into the congregation of the Lord for ever. Rahab also was of the Gentiles, and as they say she was the harlot who received the spies, she whom David also mentions in the 87th Psalm. Bathsheba, too, although she was a Hittite, nor was even lawfully married to David, yet Solomon the wise was born of her. By means, then, of the mention of these women, he puts to shame the Jews, so proud of the stock of the house of Abraham. But again, because the Apostles were commanded to go forth and preach to all nations, they wished to teach us by the mention of these women, that even the Gentiles had partnership in the descent of the tribe from which the Messiah arose, and that if they repent, there is nothing to prevent them from the full remission of sins, that they may also become the Israel of God. But the contentious allegorists imagine here, and they expound *Tamar* as one who called our Lord to her, Come, my Lord (*Ta mari*), abide with me; and *Rahab* as the fellowship of the nation with the Gentiles; and *Ruth* as reconciliation.

p. 73

And it is asked, why did Matthew omit three generations in the middle, Ahazia, and Joash, and Amazia? Some say, that on account of this he left Ahazia out, because he was the son of Athalia, daughter of the

wicked Jezebel; and Joash, because he, too, was her son's son; Amazia, again, because his race was also descended from thence. And we say against them, that if he left these out on account of their wickedness, then why does he mention those wicked people, Ahaz, and Manasseh, etc.? and if it were thus, it would have been right first not to mention Joram, because he took the wicked wife; it was in his power not to take [her]; whereas those people had no means of not being born of such. However the *Interpreter* says that it was an error of a careless scribe, and it was not the Evangelist who left it out, because the similarity and G. B. p. 59 proximity of the name caused him to put instead of Ahazia, Uzzia, because there is no *ain* nor any *heth* in Greek, but instead of both of them he wrote *alif*. א. ו. א. א. א. for they are both equal in the number of letters and in form. Nor did he do this in order to measure the number of fourteen generations from David until the carrying away to Babylon, f. 6 a for behold while from the carrying away to Babylon until the Christ there were thirteen generations, it does not prevent him from saying that there were fourteen, as it was not about the sum of the numbers that it mattered to him in the division of the generations into three parts, but they say it was an error of the scribe; whilst others say that the Evangelist, forsooth, wished to leave them out, and it is clear that unless the Evangelist left them p. 72 out, he would not say at the conclusion that from David to the carrying away to Babylon were fourteen generations, but rather eighteen; for behold also in the last part, between Salathiel and Zorobabel he leaves out one, that is to say, Nedabia, that he may fix the number of fourteen with Mary and the Christ, because that Mary has come into the generations instead of her father. And it is clear also that the Evangelist left them out, from this, that his book was in existence in Caesarea of Palestine, and everyone acknowledges that he wrote it with his hands in Hebrew¹; and these names are not in *it*; and we say also, that Athalia was not the daughter of Jezebel, but the daughter of Omri. And because the Evangelist knew what a wrong idea there was among the people about these names, because of that he left them out. Nevertheless that idea of the *Interpreter* the whole school receives. Let us say now, why Matthew said that Josia begat Jeconia and his brethren. But Josia did not beget Jeconia, G. B. p. 59 but Jehoahaz, him that was called Shalcem, and Eliakim, him that was called Jehoiakim, and Mathia, who was called by Nebuchadnezzar Zedekia. And Jeconia was the son of Eliakim, and he called his uncles his brethren as is the custom of the Scriptures, and son's sons [he called]

¹ C Greek.

Gen. 13. 8 sons, as Abraham did to Lot, for we are brethren; and Laban, who said
 Gen. 31. 43 to Jacob, the sons are my sons, and the daughters are my daughters;
 for it is a wicked thing that has been said, that on account of this they
 p. 62 called Jeconia the son of Josia, because Eliakim his father killed the
 Jer. 26. prophets, to wit, Uria the son of Shemaia, and he polluted the sanctuary;
 20-23 and they did not understand that Manasseh was worse than he, and he
 (Matthew) does not excuse himself from mentioning him; although it is
 written in the Book of Chronicles, that when Manasseh was taken captive to
 Babylon he repented and prayed, and God heard his request, and restored
 him to Jerusalem to the kingdom, and so Manasseh took away the images
 and strange gods, etc. But *Hannan of Hedhaiyabh* was astonished that he
 f. 6 b put our Lord into the number of the generations evidently in order that He
 G. B. p. 62 should be reckoned in the number of the fourteen generations from the
 from Captivity to the Christ. It is right that we should know that the Evangelist
Isho'dad did not make the division of the generations into three parts at random,
 nor even that he might reckon the number of fourteen generations; for
 behold, we see that some of them are more and some of them are less. But
 because the Jews were blaming the Apostles, as those who were bringing
 in a new doctrine to the world; Matthew wishing to convince them, that the
 government of God does not remain the same, but operates in sundry
 and divers manners so as to help men, desired to establish his
 doctrine from the government that had been amongst them. From
 Abraham, indeed to David, they were without kings, but were submis-
 sive to those who were called judges¹; the priests also were related to
 the tribe of Juda, as the Scripture also teaches, that Aaron, it is said,
 took to wife Elisheba, daughter of Aminadab, of the tribe of Juda; and
 Josheba, daughter of Joram the king, Jehoiada the priest took; and
 according to the change of things, so is also the change of the facts.
 And therefore the Evangelist wished to teach, that it was not even now
 a new thing which God wished to perform by means of the Christ, in
 that He was truly the King; therefore very suitably Matthew divided
 the fourteen generations. Fourteen generations, not like one who did
 not know that some of them were more and some of them were less;
 but what we are accustomed also to say about imperfect numbers,
 so and so is more or less. Hannan also divides the generations
 by the fourteen, because this number was famous amongst the

¹ C + from David to the Captivity they were under kings who were from David; after David they were under High Priests.

Hebrews; in it the full moon was created; in it they kept the passover, and were liberated from Egypt, etc.

And it is asked, why Matthew comes from David to Solomon, and from thence makes the race of the Messiah descend, whereas Luke puts Nathan son of David instead of Solomon, and thus he comes out to other generations until Joseph; but *Africanus* the historian explains this, which f. 7 a

he also received from ancient histories, as he says, The names of the generations were counted in Israel, either according to nature or to law; according to nature, what was the descent of the accurate seed; but legally, of a person who begets in the name of his brother who had died childless; inasmuch as they had not yet any hope of immortal resurrection, but of that mortal one, and in order that the name of him that p. 33

was dead might not perish. Therefore both Evangelists are true, in that Matthew counts the natural descent, and Luke the legal one; for the generations of Solomon and Nathan are mingled together by the raising of the seed of one who had died childless, as by right ¹those very sons were of others and were called of others¹; so that both of the generations by means of Joseph end with Joseph, according as thus; for where thou countest the generations from David as by means of Solomon, the third from the end is Mathan, he that begat Jacob, the father of Joseph; and [if] from Nathan who was from David according to the word of Luke, again the third from the end is ²the son of² Melchi; but Joseph is the son of Heli, son of Melchi; and because Mathan and Melchi took the very same wife, they had two sons, the children of one mother, her who was called Estha, of which the masculine is Asa; inasmuch as the Law did not forbid a widow or a deserted wife to belong to another. Mathan who was from Solomon, therefore took her first, and begat Jacob; and after the death of Mathan, Melchi, who was from Nathan, took her, and from her begat Heli. But Heli died childless: but his brother Jacob took his wife, and begat Joseph; therefore it is written, that Jacob begat Joseph, who was his son by nature, but by law the son of Heli; hence Matthew shews by means of the descent of the natural generations, that f. 7 b the Messiah was born according to the voices of the prophets. But people disputed against his book, vitiating the legal descent, that they might shew about Joseph, that he was not descended from David; and they said that Joseph was the son of Heli, and not of Jacob; for even if Jacob begat him, yet he was born to Heli; so therefore Luke wished

Africanus,
Epistle to
Aristides,
II.
G. B. p. 60

Ep. to
Aristides,
III.

p. 34

¹⁻¹ i.e. the identical sons were ascribed to different fathers.

²⁻² C and M om. probably rightly, as it is not in *Africanus*.

to reprove the stupidity of this question; for even if Joseph came to Heli, he who was legally his son, also thus the race of the Messiah was found from David; the father of Heli, for Luke calls him the father of Joseph, was Melchi. But Luke ought to have said, that Joseph was the son of Heli the son of Melchi. This he did not do, but the son of Joseph the son of Heli, the son of Matthat, the son of Levi, and so the son of Melchi, that he might make known that the sons of Melchi were these three, Heli, Matthat, and Levi, so that, to be sure, in whichever way they wished to come from Joseph to Melchi, also thus the Messiah was found necessarily to be the son of David.

p. ٧ But what is the reason why Luke counts forty-three generations from David¹ until the Messiah, whereas Matthew (counts) twenty-eight, besides those which the writer subtracted? They were thirty-two according to the truth. We say that of all the families there is not an equal course of the generations, for we have seen many, although equal in years, some of them now taking wives, and some of them having sons, so that those are three generations more, and these are one; therefore it is no wonder, if one generation exceeds its fellow or is smaller in its descent.

f. 8a But *Julianus* the Apostate, that is to say, the liar in his promise, and *Porphyry*, the reprobates, contradict the Evangelists, that Luke, forsooth, is not speaking of a legal descent: and if he were, why does he not mention the legal father of Obed, whom Boaz raised as seed to one of the sons of Naomi, but recalls his natural one? and the erring ones do not understand that there was a contention only from Joseph to David; but from David to Abraham there was no doubt, because all the Jews were descended from Abraham.

G. B. p. 63
from
Isho'dad

ascribed to
Ephraim
in G. B. p.
35, but to
Isho'dad
p. 63

p. ٤ And it is asked, why do the Evangelists make the generations of the Messiah rest on Joseph, and not on Mary? We say, because it was not the custom of Scripture to make a descent rest on a woman; only by the mention of Joseph that he was her betrothed, the Virgin is known along with him, that she had come down from David in descent, in that it was commanded that every tribe should marry in its own tribe, even if opportunities occurred from tribe to tribe. But Joseph and Mary were mutually children's children of brothers, inasmuch as Eliezer begat two sons, Mathan and Jotham, and Mathan begat Jacob, and Jacob Joseph; and Jotham Zadok, and Zadok Mary; and the name of her mother was Dinah, and this was the sister of Elisheba, as also the Angel said, "Behold Elizabeth thy cousin." The thing was

¹ M. Adam.

arranged in this way by a divine intimation that the kingdom of the house of David, and the priesthood of the house of Aaron, should have the fulfilment of their types in the Christ.

What is this that *Joseph her husband was a just man, and was not willing, but was minded to...privily*? For in what was Joseph seen to be just? for either he knew the Virgin to be holy, or to be corrupted; and if she were holy, she was not deserving to be sent away, but kept and cherished; and if she were corrupted, it was right to expose her and to reprove her. Nevertheless Joseph was just and merciful, his justice antagonised his mercy, and his mercy his justice: for his justice oppressed him, that he should not allow an adulteress within his house; and his mercy counselled him, that he should send her away privily; because he knew that he would deliver her to death, if he exposed her; therefore he thought of merely sending her away, and that privily, that is, on the one hand, because he would not transgress the Law by living with a guilty woman; and on the other hand, as he had compassion on her, he knew that if she were exposed she would be liable to death.

It is asked, why does Matthew say, that *that which is born in her is of the Holy Ghost*, when He was not yet born, and he did not say, that which is *conceived* in her? and again, that which is born *in* her, but *f. 8 b* not *from* her? Here the heretics are foolish, because by this they *p. ٢٢* attach God the Word to the birth; as if God was born in her; but let them know, that that very Evangelist said above, that *from her* was born Jesus who is called the Christ; for that confounds them, that it is of the Holy Ghost; for if God the Word is by the Holy Ghost, then He is made and not the Maker; and the heresy of the Arians will rejoice. Again, that which is born in her, makes vain this, that she shall bring forth a son, which is put afterwards. For if He were born in her, how can she again bring forth? then two births are left to one conception. Therefore this, that which is born in her, is put instead of that which is conceived. Others say, that birth is as it were, thought about in Scripture in a double fashion; in some places from creation, as who hath begotten the drops of rain? etc., and in some places nativity; but here, it is put instead of that which is created, that which is born in her, that is to say, by the Holy Ghost is formed in her. Others say that conception, forsooth, is accomplished by two, by the male and by the female; and because when the Virgin conceived, she did not suffer womanly pains, he said rightly that which is in her, and not that which is from her, that is from her and in her only He was formed, and not also from a man. *Job 38. 28* Others say that it is put

according to a Hebrew custom, which does not separate the tenses from one another, but speaks of that which is past as being to come, and of what is to come as being past, and of both of them as of that which is present; and of the present as the past and future; and because of this, instead of saying that which is being born from her, he put that which is born in her.

p. 2 Others say that he who interpreted from Hebrew to Syriac changed [the expression]; he put instead of that which is conceived in her, that which is born. But the *Diatessaron* says that that which is born in her is of the Holy Ghost, the ineffable and infinite Word; the birth that is in her, he calls the assumption and formation of the man, who within the womb was separated from her, even though He was not yet born.

f. 9 a And it is asked, why the Angel said *He shall be called Emmanuel*, yet we do not always call Him that. We say, that it is a custom of Scripture
Is. 8. 3 to tell names instead of facts, like this passage, Hasten the spoils, and hurry the booty; for the boy was not called so; but in order to say, that in his
Is. 1. 26 birth there was captivity and spoil; and Thou shalt be called the city of Righteousness, and the city of Faith, for it was not called thus, but it continued to be called Jerusalem; since he indicates that deeds were done in it beyond its human name; or he calls it so that it may rest in that deed, in the truth of the thing instead of the name. Thus also this of Emmanuel; for Emmanuel signifies God and Man; that God is with us; all is in this, because He is like us in nature, and because He is the Mediator and High Priest of our profession with God, and because by means of Him we are made familiar with God, who is incarnated. And if anyone doubts about how he is called Jesus above, but here Emmanuel, let him know this, that
p. 2 our Lord is called by fifty-two names, some of them being about His Divinity, and some of them about His Manhood; some of them are appropriate to the Person of the Unity; thus Jesus signifies by adoption about His Manhood, by energy about His Godhead; but Emmanuel signifies about the Person of the Unity which is from Godhead and Manhood.

And he took his wife and knew her not, until. This word, *until*,
Num. 12. 15 sometimes fixes a limit, like this, that the people did not take up
Gen. 49. 10 their tents *until* Miriam entered; and it is understood that after she entered they took them up; and like this, that the sceptre shall not cease from Judah, etc., and it is understood that after He came it
1 Kings 19. 8 ceased. And he went, it is said, in the strength of that food, *until* [he came] to the mount of God; and it is clear that after he came to the mount, he rested, etc. Sometimes it is put indefinitely. A raven went
Gen. 8. 7 out, it is said, and returned not *until* the waters abated; for if it did not

return during the Deluge, how much less afterwards? And to Jacob, I will not forsake thee, *until* I have performed that which I said unto thee; not that He would desert him afterwards; and of Michal it is said, she had no child *until* she died. If she had no child while she lived, how would she have one after her death? And, behold, it is said, I am with you, *until*. Would He then desert them afterwards? And the Christ shall reign, *until* His enemies shall be put [under His feet]. And the heavens, it is said, must receive Him, *until* the fulfilment of the times; then afterwards will He be estranged from His kingdom or removed from the heavens? Therefore these expressions are used instead of *without end*; and this, *until she brought forth her first born son*; for it was not decorous, that anything human should touch the womb in which He had consecrated a temple of the Trinity; and the fears of Joseph were not allayed so that he should allow anything carnal, but it was rather due to the remembrance of that word, *It is from the Holy Ghost*, and on account of the glorious things that had been administered.

Gen. 28. 15

2 Sam. 6. 23

Matt. 28. 20

f. 9 b

1 Cor. 15. 25

Acts 3. 21

p. 33

Now when Jesus was born in Bethlehem of Judæa, in the days of Herod; for he recalls the place and the time, in order to shew that all things took their fulfilment according to the voices of the Prophets. Bethlehem, on the one hand, according to what Mica had prophesied, *And thou also Bethlehem of Judah, art not little*, etc. He mentioned Herod, on the other hand, on account of the promise which the prophecy of Jacob delivered. The sceptre, it said, shall not depart from Judah, etc.; and the kingdom remained to Herod a native of Ascalon; for he destroyed the genealogical books of the Jews, so as to make it appear that he came of the good stock of the Jews; and the robe of the priesthood was put beneath his seal.

Gen. 49. 10

See
Africanus,
Epistle to
Aristides,
IV.

A calculation concerning what year of Alexander and at what time [of year] our Lord the Christ was born. In the year 307 of Alexander, son of Philip, which was the 43rd year of Augustus Cæsar, in the 35th year of Herod the king of the Jews, in the month of the first Kanōn, on the 25th of it, on a Wednesday, in the night before cockcrow, our Lord was born of the Virgin, she being 13 years of age; and she died at 51 years of age; and at that time Quirinus was sent as governor; and in the month of Nisan the Magians came. But Babhai the Persian said that in the day and the night that our Lord was born the Magians came; and not after two years, as those who have not investigated say; and this, he says, is quite evident from the Scriptures, *that when Jesus was born in Bethlehem of Judah, there came Magians*; now they were three sons of kings, and nine from among the

p. 33

f. 10 a

notables of their lands ; and the king of the Persians who sent the Magians was called Pirshabour ; and these came by the guidance of the likeness of a star. *Lo, we saw his star in the east*, because in the midst of the star was shewn the likeness of a Virgin embracing her son ; and it is evident from many things that it was not a real star, nor an imagination, nor a fantasy, nor an automaton¹, but an Angel who shone like a star from Persia to Bethlehem ; first, because it shone equally by night and by day ; second, that it was seen only by the Magians and not by others ; third, that it shone alone, without burning, although it came down so low from the region of the ether, to shew the way to the Magians, as by a finger, even the house ; fourth, it shone so much at midday that it surpassed the rays of the sun in their eyes ; fifth, because all the lights of the zodiac move, as fixed, from east to west,

p. 15 but according to Astronomers² and Astrologers, seven of them which are called planets move from west to east ; but of the rest all the signs of the zodiac, fixed in the body of the firmament, move from east to west with the revolution of the heavens. This moved in the opposite way, that is to say, from south-east to north and from this to west ; for thus is the road from Persia to Palestine ; sixth, because it did not shine continuously, but when they had gone into each of the cities and villages by the way, until they came out, it was hid, in order that by question and answer the birth of King Messiah should be made known to everyone ; as it was hid from them in their entering Jerusalem ; and when that cunning fox Herod sent spies after them many times, the star was not seen until they knew that it was the finger of God ; and Herod planned to destroy the child in another way. So it is clear from all these things, that it was not a natural star, but a starry likeness. Astronomers may not raise a wing here, as if it were evident that the teaching of Chaldaism is true, from this, that the birth

f. 10b of our Lord also was disclosed by means of a star ; but they must know from this that it was not a natural star, as we have shewn at length. Also

p. 16 this [is clear], the art of Chaldaism does not establish a nativity from one star, but from seven, these which they call Planets, because they are not adherent to the body of the heavens, that is to say, the Sun, and the Moon ; Ares ; Hermes ; Bel, who is Zeus ; Beltis, Aphrodite, and they also call her Ἀστὴρ, and Astheroth, and Dosti ; and Kronos, who is Saturn. And of the twelve signs of the zodiac that are adherent in the heavens, that is to

¹ That is, from its own volition.

² Astronomy is the law of the stars and their motions.

say, the Ram, the Bull, the Twins, the Crab, the Lion, the Virgin¹, the Balance, the Scorpion, the Archer², the Goat, the Water-bearer, and the Fish; and of those seven they say that they go from west to east, but that these twelve go round from east to west, that is to say, they revolve with the body of the heavens which revolves like a wheel and an axis round the earth; and the earth stands in the middle as a centre, and like a grain of sesame standing in the middle ³of an inflated bladder³. And to the days of the week they assign Planets. The first day of the week, it is said, is the day of the Sun; the second day of the Moon; the third of Ares (Mars); the fourth of Hermes (Mercury); the fifth of Bel; Friday of Aphrodite; and the Sabbath of Kronos (Saturn). And also the parts of the human body, it is said, these created; the Sun the Brain; the Moon the Skin; Ares the Blood; Hermes the Nerves and the Veins; Bel the Bones; Venus the Flesh; Saturn the Hair. And also those twelve signs of the zodiac they call types of the twelve months of the year, some of them male, and some of them female. They say of every one of these that it regulates one of the parts of a man. The p. 17
 Ram is male, and it establishes the Head; the Bull is female, and it made the Neck; the Twins are male, and they made the Hands; the Crab is female, and it establishes the Breast; the Lion is male, and it establishes the Sides; the Virgin is female, and it created the Lumbar-bone; the Balance is male, and it created the Belly; the Scorpion is female, and it establishes around the Bladder; the Archer is male, and he fixed the Thighs; the Goat is female, and it formed the Knees; the Water-bearer is male, and he stretched out the Legs. The Fish is female, and it establishes the Feet.

f. 11 a

By means of a Star, then, He announced to them the birth of the Messiah; for many reasons; first, because it was His custom many times to shew His guidance by means of strangers, and by what was true amongst them; as was done with Balaam, and with that woman who evoked spirits, the Endorite, and with Paul's Pythoness, etc.; second, that even our Lord was called by Balaam a Star, and by Isaia a Light, and by Malachi a Sun, and by Jeremia a Branch of Righteousness; and our Lord calls Himself the Light of the World; third, that so they might be led to the Sun by means of a star: in order therefore that in proportion as the Magians approached the Sun the star hid the properties of the Sun and of the stars, and was never again seen by them hence-

Num. 24. 17
 Is. 42. ■
 49. 6
 Mal. 4. 2
 Jer. 33. 15
 John 8. 12

¹ Literally, the [Ear]bearer.² Literally, the Great sign.³⁻³ Literally, 'of a bladder in which wind is blown.'

forth ; fourth, that it might destroy Chaldaism ; for a god was worshipped by the Persians by means of a star which was called by them Nanæa, and by others differently ; and by what was true amongst them, by that

p. Δ he draws them to our Lord ; and fifth, in order that we should acknowledge the Divinity and Lordship of the Christ ; for must not this one be all great, whose birth is now preached, inasmuch as that becomes His servant and courier who is confessed amongst them as a god ? and sixth, in order to shew that He who is born is supreme and heavenly, for the forerunners of heavenly beings are heavenly, and of earthly beings earthly. But the birth of our Lord was revealed first to the heathen Magians, because the testimony of enemies is credible about the good things of their enemies ; and because they do not proclaim it with flattery, like compatriots, God moved them to this ; and that the Jews also might be reprov'd, if heathens thus believed in the Son of David, but they rejected Him ; secondly, that if even a sign were shewn to the Magians, yet that sign was shewn to the whole world by means of the Magians, and that they might perceive the birth of the Autocrat, that is to say, the Almighty, who is over all nations through whom they were passing. And just as not only on account of Hezekia a sign was given, but also that it might be announced to the whole world by means of

f. II b the sun that turned back, that they might make known the Creator of all, and Him who turned Hezekia from death to life, and His excellency, etc. ; and just as our Lord was fled with to Egypt, that in going and returning the fame of His birth might be made known, that is to say, that He might proclaim it to the inhabited world, and at the same time also

Is. 19. 1 the prophecy should be fulfilled, Behold, the Lord rideth on the swift

Hos. 11. 1 clouds, and cometh into Egypt, and From Egypt have I called My Son ;

p. ◀ thus the fact was also furnished to the Magians ; thirdly, because Persia and Egypt, more than all the earth, were inflamed with the ardour of idolatry, He shews from the beginning that He will be the Healer of them both, and that the rest also of those who are held in error may have a good hope ; therefore, from Persia He sends the Magians, but to Egypt He and His mother go down ; and fourthly, to the Magians the birth was announced, and not to the Jews, because their kingdom was destroyed at that time, and impostors and speculators were announced, who should bring comfort and encouragement to their souls, but in reality would dare to raise a rebellion against Cæsar ; and those heralds perished by the malice of Herod ; fifthly, that by the coming of the Magians and by the decrees from their kings which they carried

Ephraim,
Diat.
(Mös.)
p. 31

to other kings and satraps, He might make known about the peace and quietness which our Lord was destined to give in the whole world; and to destroy sin and Satan and death, and give us new life, etc.; sixthly, that the prophecy might be fulfilled, *the kings of Sheba and Seba*, Ps. 72. 10 etc. that He might shew that He is Lord and Saviour of all, both of the Jews and of the Gentiles; and therefore He gave light to all, to the Jews by means of the Shepherds, and to the Gentiles by the Magians. And it is asked, Whence did the Magians receive, that when the star was shewn to them, the King of Kings was born, and that they ought to bring Him threefold gifts? Some say it was from Daniel; to wit, that Magian men came from Sheba to Babylon, to the palace, during the time when Nebuchadnezzar reigned, to offer gifts to the king, and to learn p. 11 Chaldaism; and it was said to them by Daniel, that when the Messiah should be born, the kings of Sheba and Seba ought to bring Him gifts; f. 12 a but these wrote in a library, that is to say, in their own archives and records, that is to say, in a book of remembrances; others say, from Balaam they received it. But to tell the truth, it was announced by Zerdusht, chief of their dogma, that is, he was constrained by Divine power, like Balaam and Caiaphas; or because he was of the nation of Israel, and cognisant of the Scriptures; and some say that he was Baruch, the pupil of Jeremia, and for the reason that the gift of prophecy was not given to him as he coveted, and also by reason of that bitter captivity and the devastation of Jerusalem and of the Temple, etc., he was offended and went out to the heathen, and learned twelve languages, and wrote in them that vomit of Satan, that is to say, that book of theirs that is called the Avesta; for it is written there, that as Zerdusht was sitting at a fountain of water, a place that had been established as a bathing-place for the ancient kings, he opened his mouth and said to his disciples, "Hear, O my beloved, and sons whom I have educated in my doctrine; for in the latter days a virgin, a daughter of the Hebrews, shall without conjugal intercourse bring forth a son in whom somewhat of the Divine nature shall dwell, and He shall do wonderful miracles and signs, and at His birth a star shall be shewn to you. Go, bring Him offerings, three p. 12 gifts, gold, myrrh, and frankincense; as He is the King of Kings," etc.; that he spoke to them at length about His passion and death and resurrection and ascension, etc. But the Magians had no reward for their labour, as it was not by their will that they came, and not even afterwards did they believe in the truth; because there was also no reward to Balaam for that prophecy about our Lord. But by

Ephraim means of the *gold* which they brought Him they signified, first, on the
Diat. p. 31 one hand, about His kingdom, for gold is the gift of kings; for because
gold is the king of all material substances, it is justly offered to the King
of all that is sensible and insensible; secondly, on the other hand, gold,
just as it alone of minerals does not rust, and of heatable things does not
f. 12 b diminish when it is heated, thus also the kingdom of Jesus alone does not
diminish nor become corrupted, as it is written; then thirdly, by means of
1 Peter 2. gold, they hint at the purity of His flesh. He did no sin, it is said, and
22 His throat did not meditate guile. Then by means of *myrrh* they hint at the
passion of His humanity, for with myrrh also weighing a hundred pounds
Ps. 45. 8 His body was embalmed by Nicodemus. David again says; the king's
garments are made fragrant with myrrh and cassia, and stacte. Again, by
means of *myrrh* they signified, that He is the Physician who heals the
Is. 53. ■ wounds of Adam; by His stripes, it is said, we are healed. Again, by
means of *myrrh* they hinted at the preciseness and difficulty of His
Matt. 7. 14 commandments; strait, it is said, is the gate, and narrow is the way, etc.
p. 1 Then by the *frankincense* they signify, first, about His Godhead; for the
vapour of frankincense is accustomed to fumigate our world in the temples
to God. Again, by *frankincense*, a mixed substance, they signified about
the Godhead and Manhood, that they were a wonderful mixture of unity:
and that it is used in the temple as incense; for it is useful for the
temple and for Him that dwelleth in it. Again, by the *frankincense* they
■ Cor. 2. 15 hinted, that in the Christ we are a sweet savour to God, in them that are
saved, and in them that perish, etc. Again, they signified about the
pleasures and delights which the righteous receive from the Person of
our Lord, and from the splendour of His glory. Again, by means of *gold*
they offered to Him as it were the firstfruits of all material substances;
and by *myrrh*, of all sweet odours; and by *frankincense*, of all trees; and
they brought only three substances, for the mystery of the Trinity. But
what is said by the ancients, that the gifts which the Magians offered to
our Lord, had been put by Adam in the Cave of Treasures, and he
commanded Seth to hand them on, that when the Messiah should appear,
the Magians might come and deliver them to Him, is not received at all in
the schools.

See
Studia
Sinaitica
No. VIII.
pp. 13, 17

f. 13 a And it is asked, how many Herods there were, as they deceive by the
similarity of the name. Truly there were four. The first Herod was
a priest of the idol-temple at Ashkalon, a city of the Phillistines, and
this one begat Antipatros, him whom the Idumaeans made captive, and he
was brought up in their customs; then he begat Herod the king, him who

See Africa-
nus Ep. to
Arist. IV.

killed the children; and this one begat Herod the tetrarch, who killed p. 21
John; and in his days our Lord suffered; and he begat Herod who
was called Agrippa, him who arrayed himself in royal apparel, as Luke
mentions in the Acts.

Rachel weeping for her children, and would not, etc. And why Rachel
alone, and not also Lea the mother of Judah the inheritor of Bethlehem
and of Jerusalem? Jeremia spoke this on behalf of his people that Jer. 31. 15
were taken captive to Babylon, and by *Rachel* he signifies the tribes
of Benjamin and Judah; but the Evangelist used this testimony about
the death of the children; and not as if the fact were spoken of in
prophecy, but as it was fitting that it should be told because the children
were led in embryo to slaughter by their parents; he mentioned Rachel
only, first, because he uses the testimony of the prophet, he puts it barely
without addition of his own; second, because she had been buried in
Bethlehem, and because it was in the neighbourhood of her grave; and
third, because she was the mother of tribes, and perhaps they who were
killed were buried near her grave; fourth, because Rachel died in giving
birth, and those were killed when they had just been born. But angry
Herod even from hence received an earnest of future punishment; for
Josephus says that he fell into an illness of gangrene and of worms, and Josephus,
of shortness of breath, and his secret parts putrefied, and in his despair he Ant. Jud.,
killed his wife and his children; and when they made him sit in heat Bk. 17, ch.
and in oil, his eyes turned round and he went miserably out of the world. 8 p. 21

2. This phrase, *He shall be called a Nazarene*, is not in the Scriptures
verbatim, but it is clear that in every way it is said, else how could the
Evangelist use it? as also other similar testimonies from the Scriptures;
nevertheless writings perished in the various captivities; and it happens
that this also was lost along with them; but the Evangelist from grace of
spirit knew it and put it down. Again, a branch is called in Hebrew f. 13 b
nasor, and the village was called Nazareth, that is to say, a branch. This
then of Isaia, that a Branch shall grow up out of his root, is written in Is. 11. 1
Hebrew *Nasor*, which is interpreted *new*; and Nazareth is *new*; and
Nazaritism *newness*; not because the teaching of the Christ is new,
therefore prophecy called it by this name, but because God was
about to be incarnated anew; and the man to be deified who was born
without conjugal intercourse. A *Nazarene* is in Hebrew, a branch. And Ephraim,
the Prophet called our Lord a child, as a branch is the child of a Diat.
tree, etc. In the Commentary of Bar Bahriz, A branch is *naser*, Nazareth (Mös.)
is a sprouting, for thus the Hebrew says, the word of Isaia that *there shall* p. 36

sprout, and shall sprout from his roots. If then a Jew wishes to make the Gospel false by the non-existence of any quotation, he is reproved by the book that he boasts of; for Moses said to Aaron about the death of his

p. Δ
Lev. 10. 3 sons, *This is what the Lord said, I will be sanctified in them that come nigh me, and before all the people will I be glorified.* This is nowhere
Num. 21. 14 said. *And therefore it is said in the Book of the Wars of the Lord, "A flame in the storm, and in the valley of Arnon";* and I do not know
2 Sam. 1. 18 a Book of the Wars, and clearly there is no sign of the word; and to
teach the bow to the children of Judah. *Behold, it is written in the Book of Jasher,* and it does not tell what is the Book of Jasher nor how the teaching of the bow took place. And about Jeroboam the son
of Jehu it is said that he restored the coast of Israel from the entering of Hamath to the river of the Arabah, according to the word of the Lord which He spake by the hand of His servant Jona the son of Mittai, the prophet, who was from Gath-Hepher. And nowhere is it said. [Nor is this said anywhere:]
Ps. 89. 2 "And thou hast said that the world shall be built up by grace." Therefore
Ephraim let [the Jew] be persuaded from his own Scriptures and also about ours.
Diat. p. 280

And in those days came John the Baptist. Not immediately after our Lord returned from Egypt and lived in Nazareth did John the Baptist come. He came after thirty years more or less, during which he paid the penalty of our nature, that is to say, a kind of contract which is in decrees, as Honain says in his "Definition of names"; and he fulfilled

f. 14 a the Law, and made it cease from its course, for it is also the custom of the Scriptures, not only to include in "days" a long period of time, like this, that in the days of Amraphel, and in the days of Uzzia, etc.; but also in the day, like this, that all the day the warrior oppressed me, and all the day my shame is before me, which means a space of time. But how was John removed? *Mar Ephraim* and others say that Elisabeth withdrew
Gen. 14. 1 him from before the sword of Herod; she had received in a revelation,
Is. 1. 1 that she should make him flee to the wilderness; when, by gracious
Ps. 102. 8 dexterity she had made him a garment of hair of the wool of camels; *Mar*
Ps. 44. 15 Ephraim alone calls it *Ba'wa*. *Ba'wa* is the hair which is on the belly of
LXX. camels which is not very rough. Some figure by the camels' hair the Law and the Gospel; that just as the camel is half unclean and half clean, for it chews the cud like the clean animals, and does not divide the hoof like the unclean ones; thus also John in his dress and his preaching. And the

p. Δ him from before the sword of Herod; she had received in a revelation, that she should make him flee to the wilderness; when, by gracious dexterity she had made him a garment of hair of the wool of camels; *Mar* Ephraim alone calls it *Ba'wa*. *Ba'wa* is the hair which is on the belly of camels which is not very rough. Some figure by the camels' hair the Law and the Gospel; that just as the camel is half unclean and half clean, for it chews the cud like the clean animals, and does not divide the hoof like the unclean ones; thus also John in his dress and his preaching. And the
Cf. Matt. 3. 4 girdle of his loins *was a band of leather,* and with him they had grown for thirty years, like the clothes of Israel for forty years, and with him they returned when he returned to a settled habitation. Others say that an
Old Syriac

III. 4. returned when he returned to a settled habitation. Others say that an

angel seized him from his mother's side, and neither she nor his father nor anyone else knew the place of his abode. Others say, that at one time, our Lord fled before the sword of Herod, and so did His messenger, the one to Egypt, but the other to the wilderness, and the one rode on an ass, but the other on the rush of the wind, like Habakkuk. But the *Interpreter* says that he retired after the reception of the word. Others say, that when Zacharia his father felt the sword of Herod, perhaps the boy was sought; for he was from the border of Bethlehem, although he dwelt in Jerusalem on account of the high priesthood; and he took the child and put him on the altar of propitiation, where he had received the conception by means of the angel; while he was blessing about this in prayer, the angel seized him and took him away to the inner wilderness. But afterwards the Jews inquired of Zacharia about his son, Where is the prophet that was born to save Israel from the oppression of the Romans? and he truthfully replied, "I do not know." They answered him cruelly. "Because thou art envious about the liberation of the people, thou hast killed thy son, in order that we may not be freed from bondage"; for they expected a Messiah from the wonders that were performed at his conception and at his birth. When Zacharia saw that they would not listen to argument, nor fulfil their vows, and that their madness increased, he ran to take refuge at the altar, as was the custom of the Law, but they came on him between the vestibule and the altar, and there they slaughtered him; that blood remained crying out and bubbling fifty-eight years, until Titus the son of Vespasianus Cæsar; but when they rebelled against Cæsar, and he came with a strong army and subdued the city, he entered the Temple and saw the blood which bubbled, and heard the cry; and when he asked and learned about this, he slaughtered all the priests upon that spot, and thereupon the blood was quieted. But John removed to the wilderness, from the time he was weaned, first, for the shutting of the mouth of the Jews, because he was about to witness lofty things about our Lord, for their mothers were related to one another, that is to say, the sister of the mother of the Virgin was Elisabeth; lest men should suppose that from affinity or from acquaintance in education with one another, he was, humanly speaking, friendly; for this reason he went away from the time he was weaned; second, for a sign of the strangeness of the new rule of the Gospel, and of the necessity and difficulty of its commandments. *And his meat was locusts and wild honey.* But the *Diatessaron* says his eating was honey and milk of the mountains. Others say that the locusts are tender roots like parsnips, that is to say, cuttings, and not very sweet, which some call

Bel and
the
Dragon 36

p. 14 b

f. 14 b

III. 4.

p. 7

Kamsees, but others *Kamaseen*, in Persian *Meneg*. Others say that they are roots that are called *Qauchē*, that in shape resemble locusts, but in taste are sweet like honey; others, that they are the sprouts of plants; and even this honey, they say, is not this which is sweet, but that which is bitter and hateful, which the bees of the wilderness make. According to the *Interpreter*, the locusts were flying, and the honey natural, that from the heat of the place and the admixture of the air are constantly found there. Therefore in all these things of John mysteries are hidden; in the annunciation of his conception on the one hand, which was in the day of propitiation, a mystery of propitiation which was given to all men in the Christ; in the tying of the tongue of his father, on the other hand, the tying of the nation and the Gentiles by error, etc.; but in the loosening of his tongue, their loosening from error and inclination and the renovation which they receive in the Christ. But his translation to the wilderness typifies our translation from earth to Heaven. But by the knowledge of the Scriptures which he received in the wilderness, he signified the complete knowledge which we shall receive in the next world; and by the desolation of Judæa which he announced, the destruction of mortality which was about to be dissolved; and by the garment of hair, repentance; by the girding of the loins, the fortitude and strenuousness in wars material and intellectual; but also the continence from lascivious desire, which is in the midriff, is made perfect; by the flight of locusts, the spirituality and flight of the saints who fly in the clouds to meet the Lord; and by the sweetness of honey the sweetness and beatitudes higher than all trials that the saints receive from our Lord. Again, honey is that which polishes the world from the rust of sin, for honey is a polisher by its nature.

Generation of vipers! who [hath warned, &c.]? and it is asked, why does he call them offspring of vipers, and not vipers? Very fittingly, because this reptile has none like it in its bitterness, and the offspring of this possess two properties, for in the day of their conception their father dies, and in the day of their birth their mother is broken up by them in like manner; for because there is no exit from the bosom of the female, except only like a needle-hole; when the male has intercourse with the female, he pours the seed by her mouth. Then the female, when she has conceived, cuts off his organ, and he immediately dies with it. But when her young are grown, and the time for her production has come, her young devour the organs within her, and slit open her womb, and come out. This also prevailed amongst the Jews, for they had destroyed the spiritual fathers, I mean

the prophets and righteous men by murder, but at last they attacked the Lord of the prophets and also the Apostles. Also our Lord called them serpents, the offspring of vipers, to make known that they were the instrument of him who in the beginning in the serpent whispered and caused human nature to sin, him who was a murderer from the beginning, etc.

That *from these stones He can* change the substances, as He changed the water to blood, and from a stone He caused rivers to flow; again, *from these stones*, etc.: or from such persons as are fabricators of stones, or from those who worship stones and wood. I have made thee, it is said, a father of many nations. For this is the first illustration.

p. 35
Ephr.
Diat.
(Möisinger)
p. 40

Behold, it is said, *the axe is laid at the root of the trees*, etc., that He would divide and define unbelievers from believers by means of the strong command which he calls a sharp *axe*, which extirpates and destroys the roots of their trees by means of slaughters and bitter captivities which they were about to suffer by means of Titus and Hadrian as an earnest here, but at last endlessly in Gehenna, as he named these things to them as the wrath to come, and in another illustration, that is to say, *whose fan is in His hand, and He will purge*, etc. False believers from true believers He divides and removes. But by these two illustrations of the *axe* and the *fan* he signifies His lordship and dominion. And by means of the *fan* on the one hand, he shews His justice and righteousness, and by means of the *threshing-floor* on the other hand, His lordship over all. The good, then, he calls *wheat*, but false believers *chaff*, for as the Lord, it is said, shall *purge His floor*, and as a judge by means of the *fan* of righteousness, He separates and removes the wicked from among the good, those who were gathered to one threshing-floor of faith in baptism, but they have no identity, even in appearance.

Gen. 17. 5

He will baptize you with the Holy Ghost and with fire. The Ghost, because of His Divinity and Creatorship and Power: for the Spirit is God and the Creator of the creatures from the beginning, and He does all that He wills; and He bestows the adoption of sons; and *fire*, because of the descent of tongues of flame which He brought down upon the Apostles in the upper room, which was the first baptism; and all those who came afterwards received from it in succession. Again, *fire*, because of the sublimity of the gift; for just as from one lamp or from a little fire a myriad lamps are kindled, and yet that one is not diminished: thus also the grace of the Spirit at every moment and in every place enriches every one by its gifts, while itself remaining undiminished in its fulness, and in short, He calls the gift of the

p. 45

f. 16 a

Spirit a *fire*, for twelve reasons, which we have told in another place, that is to say, in the beginning of the Acts about the descent of the Holy Spirit upon the Apostles in the upper room.

For thus it becomes us to fulfil all righteousness. He calls spiritual Baptism *all righteousness*, and [says] of the adoption of sons which He was about to give to all men, that it is a type of the world to come. This, that He was first baptized to form a pattern to us, as He did also in all His acts. Again, He calls Baptism the end and *fulfilment* of all legal *righteousness*, which was completed by the mediation of servants; and by this He shewed humility, which is the foundation and door of all virtues, because I have fulfilled all the laws of Nature and of Scripture as no other man has; and one only excellency remained to Me, that I, who am Lord, should humble Myself, and be baptized of thee, who art My servant. This that is required of all believers that

p. 35 they receive baptism from the priests, was typified, for that I now *fulfil* this also. Again, as I have *fulfilled* everything old, and paid the debts of human nature, and destroyed and dissolved sin and Satan and death and punishment, it is also right that I give henceforth new things to men. Death first I will suffer for your sakes, for with it is joined the Resurrection, but I typify Baptism as the type of Death and Resurrection; for to it I attach all spiritual and new things, and I make it the beginning of the Gospel. Suffer us then, O John, to *fulfil the righteousness* of the old Law, and then we will begin in the mercy of the Gospel. And one ought to know that by this baptism two baptisms were completed; on the one hand that of the Jews and that of John were destroyed, on the other hand, this of the New Testament was begun; and just as

f. 16 b in the Passover and at one table, our Lord performed two Passovers, giving completion to the one, and beginning to the other; thus also here in one river he puts an end to the baptism of the Law and of John, and opens the door to His baptism for His Church. But in *the Jordan* alone He was baptized and not in any other place, because its beginning is from the region of the Gentiles, but its course in the land of Israel; and it issues from two fountains, one of which is called Iôr, and the other Danan, which David calls the rivers of Etham. Thou,

Gannat
Busamê
p. 174
(as from
Isho'dad)

Ps. 74. 15

he says, hast dried the rivers of Etham, which is, in Syriac, strong; and afterwards they are gathered into one river, that He might shew by these things, on the one hand, the intercourse of the nation with the Gentiles, which is for unity of adoption and of worship; by this, on the other hand, the equality in the giving of grace, which was shed out before

p. 36

all that were unlike; second, because that even in the Old Testament a type of this was signified, in Joshua the son of Nun, and in Elia, and in Elisha, for in the place where these three divided the Jordan our Lord was baptized; in order that in it types and archetype should be ministered to in the very same place; third, in order that prophecy might be fulfilled; our Lord, Jeremia said, went up like a lion from the Jordan. With *water* then alone He was baptized, and not with wine or oil or any other substance, for twenty-two reasons, which we have told in another place. As John was baptizing the crowds, he said, "This is the baptism of repentance for the remission of sins": but about our Lord, according to some, he said this, "Thou art a priest for ever, in the likeness of Melchisedek"; but according to others, "In the name of God, the Lord of all, Him who hath chosen Thee for a wonderful administration, I baptize Thee"; according to others, that trembling he put his hand upon His head, saying nothing, excepting, "Exaltation and glory to Him who humbled Himself so far as to be baptized by His servant." And straightway, as the *Diatessaron* testifies, a great light shone, and the Jordan was surrounded by white clouds, and many troops of spiritual beings were seen singing praises in the air; and the Jordan stood still quietly from its course, its waters not being troubled, and a scent of perfumes was wafted from thence; for the Heavens were opened, for a sign that He who was being baptized was from thence, and would again return there; also, to shew that God was reconciled to the creatures. And the firmament was opened, which till then had been shut fast on account of the transgression of commandments; and from the Heavens *came down the Spirit*; first, as a sign that He was of the Divine nature, second, that not henceforth from the temple of the Jews should flow the propitiation, but from Heaven. Again, *the Spirit came down* to shew that He was of the same nature as He who was baptized; not of His humanity but of His Divinity, for He who is like comes down to Him to whom He is like, not by a transmutation on the one hand, but it rests by a dispensation of fulness; or that now by means of baptism He is perfected in the grace of the Spirit, as if He were defective; for from the womb and from the beginning the voice of the spiritual being to the Virgin, "The Holy Ghost shall come, and the power of the Highest," etc., the Word was united to His flesh: and it was filled with the Spirit that was received: from His fulness, it is said, have we all received. Again, the Spirit was manifested as a sign that with the Spirit He baptizes believers. Again, to demonstrate that also to thee in thy baptism is the Spirit attached; and just as from Heaven He was called *the Son*, and that [God] was well pleased in Him, not that now He merited

G. B. p. 175

Jer. 49. 19

50. 44

Mark 1. 4

G. B. p. 175

Ps. 110. 4

Cf. Ephr.
(Mös.)
p. 42, 43

G. B. p. 173

G. B. p. 173

f. 17 a

p. 55

G. B. p. 175

John 1. 16

the Sonship, or that now He was *well pleased* in Him; but that it might be known that in thy baptism thou also partakest of the adoption, and the Spirit now comes down to signify to thee that in thy baptism thou hast received the Spirit of adoption. One of the theologians says¹ that our Lord also as the Archetype was thrice baptized in the water, according as He delivered at last, and in the name of the Trinity, the Spirit that descends, the Son who is baptized, and the Father who cries, "This is My Son." Three names, it is said, baptized the second Adam, etc. Again, the Spirit comes down that the prophecy may be confirmed, There shall come a rod out of the stem of Jesse, and a branch shall sprout from his root, and the Spirit of God shall rest and dwell upon him, and the rest of the section¹; but the *Interpreter* says that to John alone was revealed the vision of the Spirit, as he says, that I saw and bear witness, etc., yet all of them heard the voice; but *John Chrysostom* says that both were seen by both. And if not, it would have been supposed that the voice, *This is My beloved Son*, came concerning John, for the Spirit was seen in the form of a *dove*, first, because of His gentleness, and for a sign of the goodness of the Spirit. Harmless is this species among birds, the tamed, and the untamed; and when her young are robbed, she produces new ones after the former ones, that is, that like her, the baptized person must be spiritual, quiet, good, and simple, without guile and without envy; secondly, just as a dove first announced about the termination of the material Flood; thus even now she announced the termination of the intellectual destroying Flood; thirdly, because she is commanded along with turtle-doves for the legal sacrifices, because of the gentleness, and because of the purity of the turtle-doves; fourthly, for a sign of the reconciliation and mercy of God, and His abolition of the winter of griefs, etc.; fifthly, in the likeness of the body of a dove, that He might indicate by the perfection of the body, the perfection of grace, that God giveth not the Spirit by measure unto His Son, but in all its fulness; of His fulness have we all received, but in part nevertheless, as much as the tongue is less than the body, as also on account of this the Spirit came down upon the Apostles in tongues, as a sign of their being less than our Lord.

Then was Jesus led by the Holy Ghost into the wilderness, to be tempted of the Devil. That He *was led*, he says, because He went not in the usual manner, but was suddenly transported, like Philip; and thus also He went to Galilee, and He came to the Jordan; for not immediately

¹ C (M in marg.) add Mar Narsai in the sermon on the Epiphany (*beginning*) "The wonder is great."

after His Baptism He was led into the wilderness, as Matthew declares, but after many days; and John testifies about this, that after three days from His Baptism, He turned the water into wine, in Cana of Galilee. For this, that Satan led Him *to the mountain and to the pinnacle of the Temple*; not because of the weakness of our Lord, nor from the violence of cursed Satan; nor in us is Satan able violently to create sin; but from natural motives he offers us the incitements of his temptations; and it is he who throws the nets and the baits; for of our will we take them or not. But from the testimony of John John 2. 1 and from the voice of the Father, that *This is My Son*, and from the mighty works that were done, Satan was weakened and irritated; and he studied to tempt our Lord and to make Him sin, as he had also tempted Adam and others. But our Lord, because He knew his intention, f. 18 a went out to the contest with him, now upon the mountain, and now upon the pinnacle of the Temple. And we ought to know that Satan did not venture to approach Him and to tempt Him with a desire of the stomach, until he saw in Him a sign of hunger; that our Lord shewed in His will about Himself, that He might give Satan room to tempt Him, that is to say, eyes that were deep, a gait that was weary, limbs that were weak, and flesh that was emaciated; while with each one of the contests Satan changed the form of his appearance; in that of the *bread* to the likeness of a stranger and a beggar, and in that of the *worship upon the mountain*, to the likeness of a king; and in that upon the *tower of the Temple*, to the likeness of the High Priest. Our Lord was then allowed to be tempted, not like one whose fortitude is to be known by the probation, but for the shame of the tyrants. For this, that *he shewed Him all the kingdoms of the world and the glory of them*, etc., not substantially, but in imagination and fantasy, as also magicians shew many things that are not near and are not actual, as if they were near and actual; for it is not even possible to find a mountain altogether so high, that from it one could see the whole world, etc. And even if these were imaginary things that were shewn, yet Satan was justly convicted, and our Lord was commended, as if he had even really put them before Him, He would easily have conquered them, as He conquered in the two other contests. Some say that in one day, which was the end of the *forty days* of our Lord's fast, Satan tempted our Lord, and brought Him to the three contests; but if not, p. 18 then He fasted not forty spaces of one night and day but more¹, and after the

¹ Our Lord fasted in the second Kanūn, but the Apostles in Ḥaziran, and also Moses in Ḥaziran, Daniel in Nisan; [the fast of] Elia, however, is not known.

probation He came to the dwellings of men; and the mystery of this conflict He did not reveal to His disciples nor to anyone else; until the reception of the Spirit in the upper room no one knew; and three f. 18 b or four (days) after He had returned, He made the wine, and chose the disciples. But the *Interpreter* and others say that three days after He was baptized He made the wine. And it is asked, which was the first contest, and which the last? and if, as some¹ say, that Matthew according to his publican's office put that of covetousness last, in that he was persuaded of the severity of this passion; but because Luke was a physician, the art to which he was addicted was ambition, and therefore he put the passion of ambition last, reversing these things, whatever therefore was the order of the contests in their realization; but we say that these two contests of greed and of covetousness took place in the wilderness, and in the mountain; but this of ambition was the last, and when He returned to peace it was offered to Him.

As He walked on the shore of the sea of Galilee, He saw two brethren, Simeon who was called Cepha, and Andrew his brother, and He said to them, p. 41 Follow me, and I will cause you to become fishers of men. But John says, John 1. 40, that first Andrew went after Him, and afterwards Peter, who was called by Andrew. Some say that the words of the Evangelists do not agree with one another, and they do not know that this call is a different one from that; that of John on the one hand, after our Lord had been baptized, but this of Matthew on the other hand, after that John fell into prison; for John 1. 39 formerly, not thus did they follow Him, so as never to be separated from Him; as John also signifies about this, that they were with Him that day, is to indicate that afterwards they went away; but now, He called them to be with Him, constantly removing completely from their friends. Bar Eggara is a demon who throws down and casts from above and from the roof; he who in the Greek tongue is called *Ναφθήρ*. Again he is called the son of a roof when he is walking on it; that he may declare, that there is nothing for the demons on high, except only as far as the roof; and even as from thence they are seen to come down to men; in Greek, they say, the son of little moons, because they are agitated from moon to moon.

Gannat
Busamē
p. 317
(from
Theodore
Mops.)

¹ Cod. M in marg., Babhai the Persian.

BOOK III.

And Jesus, seeing the multitudes, went up into a mountain, etc. To a mountain He went up constantly to teach and to pray at the same time ; first, because it typifies Heaven, to which the righteous enter, and there shine in light ; second, because it is exempt from human noise, and a free mind is able to meditate in spiritual things ; third, as we ascend by actions, and He comes down by subjection, inasmuch as if we do not rise to Him by actions, neither does He come down to us providentially ; fourth, that He might resemble His Father, who made His revelation in mountains, and there established the Law. p. 19 a

Blessed are the poor in spirit. He calls *poor in spirit* those who are not uplifted in their thoughts because of their righteousness, or because of their riches, or because of their wisdom, but are gentle and humble ; for because with the passion of pride Satan began at the first ; by it he raised his heel against the Creator ; and by it he exacted homage from his associates ; and because of this he fell like lightning from Heaven. Our Redeemer justly cleanses this passion first, by means of contempt of one's self, and humility of mind. G. B. p. 320
(from
Theodore
Mops.)

Blessed are they who mourn, for they shall be comforted. He calls here *mourners* those who mourn over their own sins and over the sins of the world. Others say that he calls mourners those who do not covet the good things of this world, but are sad because they fear about their virtues lest they should be lost, and they meditate also about future things. Others say that He names as mourners not those who are afflicted about improper things ; but those who are sad because of the danger in regard to the possession of future things ; for they shall be comforted when they are revealed, and the danger will be lifted off them about the proper things that they possessed in their minds. And it is asked, Why did our Lord call mourners blessed ? but Paul says, Rejoice in the Lord always ; and we say, that he spoke about the joy that comes from tears ; but just as to the joy that is because of transitory things sadness is attached, thus also the sadness that is because of God is accompanied by continual joy ; and just as by water and by the Spirit, so by tears also we are cleansed, if we do this not on account of men, for repentance with tears is itself baptism. p. 19
Phil. 4. 4

Second, *Blessed are the meek, for they shall inherit the earth* ; and, it is asked, if the "poor in spirit" and the "meek" are one, why did

He repeat the word? Because that first one is mental, that of the perfect in mind, who completely throw away everything of this world, and already belong to Heaven in their souls, that therefore He has laid all the service of righteousness as a foundation; but this second is a corporeal thing of those who are great in race and riches and power; but they possess humility in the Christ; but the depth of humility is, as those say who are clothed with God, the sum of perfection. But that humility of heart comes from two things, either from complete knowledge, which silences the mouth and the heart; or that a man knows he is a sinner, that he does not even dare to lift up the eyes of his thought above, out of shame at the greatness of his sin. But otherwise, He doth not promise earthly riches, He who commanded us to spurn all that is in the earth and choose these that are above: but as to those former things that He said; whether the race of the poor in spirit or that of mourners, there was not even a hint of them in the Old Testament; but about humility David said, that the meek shall inherit the earth; so therefore when He wished also in something to honour the Law, He simply put this testimony here, that humility is worthy of praise. Let it be heard by you also from the Old Testament, that inheritance is promised to those who possess it. But again, even if the earth is promised, that we should cure the infirmity of that; but in that beatitude it is clear that something above the earth is promised. He did not call those blessed who are on the earth; therefore He called the Heavens *Earth*, which is destined to become a path for the feet of the saints, as also this earth which is here; and likewise as Jerusalem that is in the Heavens is called by the name of a city; and the kingdom that is above by the name of the kingdom that is on the earth; thus also that place by the name *Earth*, because there is the abode of the righteous at last.

Blessed are they that hunger and thirst after righteousness, for they shall be filled. *Hunger* is spoken of in two ways, corporeal and spiritual, but here our Lord declares the spiritual worthy of blessedness, that is to say, the voluntary motions of those who long to *be filled* with good things; that is to say, with knowledge and with the works of holiness. This is the last and highest desire, that is, of the soul and the mind, that they may be *filled*; that the gifts of the Holy Spirit may be imparted to them in return for their cupidity and hunger on account of righteousness. But righteousness is the boundary which regulates all virtue, which satisfies and is sweet to the mind.

Blessed are the merciful; for mercy shall be upon them, for Mercy is the

radiance of Faith and the light of works ; and just as a lamp without oil does not shine, thus the works of virtue do not shine without *Mercy*. For strangers and the poor, says one *Theophorus*, He puts as eyes from God, and he who receives them, the eyes of his understanding are quickly enlightened. But Mercy is named in three ways, carnally, and intellectually, and spiritually. Carnal mercy is as when one gives alms, helps the weak, fills the hungry, clothes the naked, eases the oppressed, etc. Intellectual mercy is to pity those who have injured him, to forgive his enemies, to do good to those who persecute him, etc. Spiritual mercy is to have compassion on the erring, to teach the weak-minded, to bring the foolish and strangers near to the household of God ; to have pity on animals, reptiles, etc. This is a manifestation of the mercy of God which is towards all. Nevertheless He ascribes the beatitude to such as have mercy on those who are strangers to goodness ; that a man should have mercy on the good fulfils natural and legal righteousness, and not the grace of the Father in heaven which the Gospel of our Lord commands ; thus He meditates in a threefold way, also on poverty, and mourning, p. α and purity, and fasting, and prayer, and other virtues.

Blessed are the pure in heart, for they shall see God. He calls *pure in heart* those who are candid in mind, and not perverse in thoughts, free from inquisitiveness and from evil intent ; as also David asked in prayer, A clean heart, etc. *Sight* also, although it is said to be of seven Ps. 51. 10 kinds, may be summed up under three kinds, in the senses, and in the mind, and in faith ; but God is seen only by faith. Faith, it is said, is Heb. 11. 1 the persuasion about those things that are in hope, as if they were really possessed, and the revelation of things not seen ; He (*i.e.* God) is seen also in His works ; let them be enquiring about God, and they will find Him from His creatures ; but the organ of this vision is a pure heart that is not attached to earthly things. Again, He calls *sight* here the light and revelation which the soul receives inwardly by knowledge about Him, and f. 20 b about these spiritual things : like this, Uncover my eyes, that I may behold Ps. 119. 18 wondrous things. I leave then three kinds of virtue to which a beatitude is attached, because they are not very obscure, and also that the discourse may not be too long, and we merely say this, that our Lord ascribes, in an eightfold manner, both beatitudes to the blessed, and woes to the wicked, first, because the number 8 is famous in nature and in Scripture, and among the wise within and without ; but second, because there are eight P. υ left-handed passions and eight right-handed ones. The left-handed ones, on the one hand, are pride, fornication, vainglory, spendthrift, covetous-

ness, anger, envy, negligence ; the right-handed ones, on the other hand, are self-contempt, mourning, humility, desire for righteousness, mercy, purity of thoughts, peace, fortitude ; but He places each one for the cure of the other, and by these He humbles, and directs, and purifies those ; and cleanses body and soul at the same time. For pride, a demon which leads the way, [the cure is] by miserable self-contempt ; for fornication, a sow which comes next, [the cure is] by the passion of the heart and constant grief ; for vainglory, a thorn that pricks from all sides, and a tree without fruit, by humility, the ground and salt of all virtues ; for intemperance, a burning and insatiable fire, by the desire for righteousness and justice ; for Mammon, the spoiler and hater of all, by pity that is upon all ; for dejection, the beclouder of the mind and disturber of the temper, by sincerity of the thoughts, and love which is from the heart ; for envy, the source of all quarrels and disputes, by peace, the conciliator and binder of divided people ; for negligence, the father of faintheartedness and indifference, by fortitude, the father and the anvil of all excellences. And He incites and instigates the hearers to the keeping of each one of them, by their beauty and by their perfection at the same time ; for in the beatitude which He put at the head of each commandment there is a sweet and merciful voice, which converts not penitents alone, but also sinners ; but at the same

p. 33 time also by the reward which He attaches to the doers, binds every man in the desire for them and exhorts him to their accomplishment, as praise also rouses a man the more to add to the former things ; for blessed

Matt. 20.13 is the complete penny which will be given by the Lord of the vineyard to

f. 21 a those who have borne the burden and heat of the day ; and the *penny* is the sum of the beatitudes that are promised to the diligent ; and in the eight beatitudes it typifies the eightsomeness of the new world¹ ; and in the variation of the beatitudes He offers consolation to everyone ; so that although a man be insufficient for all good works, yet he may not be deprived of them all ; and that from whatever distance and by whatever way every man goes to Him, the door of the kingdom of Heaven is opened before him, and He does not cut off hope.

Ye are the salt of the earth ; for *salt* possesses many powers ; it gives a taste to the insipid ; it constricts and dries up dampness, the parent of slackness and putridity ; and preserves perishable things from all corruption and hurt. It contracts the water of the seas ; and by the sun it is further purified, and shines and glitters, and when it is hidden from the splendour of the sun, it becomes black in its colour, and its taste is spoiled, and it is useless for the condiment of victuals, and that which is so is thrown

¹ The number 8 signifies the life of the world to come. (See Payne Smith, col. 446 a.)

away, etc.; thus also those who have been instructed in the Gospel, according as they are fortified by the Divine election, are worthy of all honour; but if they revert to the worldliness of the world, they will both be rejected by everyone, and will be food for fire and for Satan.

Ye are the light of the world; for He does not say *light*, but *the light of the world*; to show that all of them together are one light; in order that by the equality of all, there should be brightness to all the world. By means of *salt*, on the one hand, He taught about essential corrections, by *light*, on the other hand, about the theoretical ones. This [Amen] is a sign of prosperity, in that it is a gracious gift; for *Amen* is Hebrew; but in Syriac it is Truth; and for this reason He begins with *Amen*; *until the heavens and the earth pass away, one jot or one point*. He promises two things in this; one, that all the previous voices of the Law, those that were spoken about Me have been fulfilled, in that the Law has taught about My coming; second, that until, I say, these things happen, the Law remaineth Mine, and from now henceforth all things are made new, and with them also the Heavens and the Earth in a type and a mystery. Everyone, it is said, who 2 Cor. 5. 17 is in the Christ is a new creature; and everything is made new in the Christ, etc. *Whosoever therefore shall break one of these little commandments* etc. He calls these His own commandments *little*, according to the opinion of men, for it is thought even now by many, that it is nothing that one f. 21 b should sin in thought, but one must avoid only the sin that is in act. But it is not so. He is the Curator and Director of the conscience, for He seeks to take away from the conscience the desire of sin; that thus even actual sin may not be wrought; so therefore because He knows that many find fault with His commandments as not being necessary nor moderate; p. ∞ just as *Whosoever is angry with his brother without a cause*; and this *that he that contemplates a woman licentiously*, and this *Swear not at all*, and this, that *If a man say to his fellow, Raca*, or that he call him *a fool*, etc.; for He calls these *little* according to their opinions; therefore He attaches to the decrees threats, and shews that His own commandments are the perfectors of those of the Law of Moses; inasmuch as the Law quiets the passions, but the Gospel roots them out; for this expression *he shall be called least*, is to be understood as condemnation; and we ought to know that the laws of our Lord should be investigated not by the position of their words, but from their purpose; for He commands that we should examine the conscience and direct the thoughts: for not even when He Matt. 6. 17 says, *When thou fastest, wash thy face, and anoint thy head*, does He command us to anoint, or that when we pray, we should go into a closet and

shut the door, etc. Thus also this, that *he that is angry with his brother without a cause*, He calls *angered*, not simply him who is enraged, but him that perseveres and remains in his wrath against someone. He calls the vile *Raca*, and those who are stupid and foolish *fools*. He puts *Raca*, on the one hand, for corporeal things, and *fools*, on the other hand, for intellectual things. This, that *he shall be in danger of the synagogue*, that is to say, that in that day when there will be an inquisition of all rational beings, he will be found guilty before that great assembly of angels and men; and he will be confounded as one whose conscience and will are revealed before all. *If your righteousness doth not exceed*, etc., that is to say, not only do you limit the sin to acts, as the ancient Law, but beware lest ye incline to evil things in the will of the soul. This, *Agree with thine adversary quickly, whilst thou art in the way with him*, that is to say, study whilst thou art in this world that thou mayest be reconciled with him who hath been injured by thee, and do everything to reconcile him to thyself; but this, that *he will deliver thee to the officer*, that is to say, to the Angel; but He calls the punishment *prison*; the full vengeance *the uttermost farthing*. That of *until* does not fix a limit, but measures eternal things; *the last farthing*, that is to say, to the smallest fault.

This, that *if thy right eye offend thee*, He calls the *right eye* him who is considered more valuable than the rest, and is engaged in good works; let him be rejected, namely, from the whole body, even if it be more loved by you than an eye. And *if thy right hand offend thee*; for He said that of the *eye* about adultery which happens by sight; and that of the *hand* about murder; but as to what He said about him who swears falsely, is, *whatsoever is more than these is of the Evil One*, the *Interpreter* says that He calls Satan *the Evil One*, because he is the inventor of falsehood; from the beginning it was necessary that everyone who tells lies should be a partaker with Satan. *John*¹ says that *what is more than these is of the Evil One* means *oaths*, and not falsehood; for falsehood is evident, and no one needs to learn that it is [not]² from Satan; and that it is not the excess, but the contrary, that which is outside the measure, which means *oaths*.

He that looketh on a woman to lust after her, hath straightway committed adultery with her in his heart. Some have taken it about the natural motions and simple look. They very much err; for our Lord commanded

¹ Chrysostom.

On margin. The names of the kingdoms of Heaven and of Gehenna are new both in the sound and in sense; they are derived from John and from our Lord.

² om.?

what was possible to happen, and not anything that was natural and necessary; for not even what He says, Thou shalt not covet anything that is thy fellow's, does He find fault, that anything of thy fellow's should appear to thee beautiful, but only with impure and envious desire. Thus also this, that everyone who *looks on* a woman, that is to say, he who considers her lasciviously, so as to awaken his desire, and delivers all his soul to impurity, that by his look he may fulfil his desire; he who is thus, is put by Me in the place of an *adulterer*, even if he have not completed the act, because time and place and person did not give him the chance for that.

BOOK IV.

This, *Do it not before men, so as to be seen of them*, shews, that it is possible that when one acts before men, it is done in order not to be seen of them; and when one does not act before them, again it is that one may be seen of them; He therefore condemns or crowns not the deed, but the intention; for if it were not so, many would refrain from doing alms, because f. 22 b it is not always possible to be in secret, and about this it is said, *Thou shalt not blow a trumpet before thee*; not that there is a trumpet there, etc.; but in every place He seeks the purpose and investigates the intention of acts; so that even if thou goest inside the house, and shuttest the door, but doest this for the sake of praise, the shut doors are of no advantage to thee; and not even if thou prayest without is it a loss to thee; therefore require from thyself, that thou close first the doors of thy intentions; and beware of the love of praise; or he calls the heart a *chamber*, and the lips *doors*.

This, *Let not thy left hand know what thy right hand doeth*; by the left p. 28 and the *right*, He signifies about exactness and secrecy; that if it be possible, not even the flesh should perceive the will of its soul; it neglects, as it were, strange things, and does not take up anyone in its intention, excepting him on whose account it is acting.

This, *Be not garrulous, like the heathen*, does not reprove the multitude of prayers, as some erroneously suppose, but vain requests: for He does not call a multitude of words *garrulousness*, if the things that are spoken are well; but that anyone should ask for things that are outside of the will of God, like those who ask that punishment may come upon their enemies, etc. Our Saviour commands us to pray, not that He needs our prayers, but to bind us in His love; for He did not even need altars, nor offerings, etc.

But prayer is spoken of in a threefold way; first of the words, as this, that
 1 Sam. 1. Hanna *prayed* with the mouth; but second, by deeds, as this, that
 13 Phinehas *prayed* by the act of zeal; third, of the mind, as this, that I will
 Ps. 106. 30 *pray* with the understanding; and every one of them is threefold, bodily,
 1 Cor. 14. 15 mental, and spiritual; but our Lord delivered to us this last kind, *Our
 Father who art in Heaven, Hallowed be Thy Name*. There is in this
 request a humiliation of God and an elevation of Man; for He calls
 Himself and is the Father of beings of dust, that by which He is lowered
 and exalted. Again, by means of this of *Father*, He signifies, that He
 p. 150 keeps the qualities of fathers, that He cares for His children as Himself, if
 f. 23a not even more; and teaches us that if we are children, we ought to keep
 the qualities of children by the keeping of His commandments and by
 love to Him. Again, by means of this of *Our Father* there comes in
 necessarily that of brethren; for those who call God *our Father*, confess of
 necessity that they are brethren, and ought to possess natural love to their
 Father and to one another. This, *who art in Heaven*; first to distinguish
 from the fathers who are on earth; second, because He is glorified by the
 Scriptures, that His dwelling and throne are in Heaven, although He is in
 every place; third, to shew where the treasure that we long for is laid up.

For this of *Thy Name* is put instead of God, as is the peculiarity
 of the Scriptures, like this, that men may know that Thy name alone
 Ps. 83. 18 is the Lord; and this, His Holy name for ever and ever. This then,
 145. 21 *Hallowed be Thy Name*, not that He may receive an addition of holiness,
 which belongs to Him naturally and alone, but in us who are His;
 Matt. 5. 16 while we live honestly His name is hallowed and glorified; like this,
 that when they see your good works, they may glorify your Father which
 is in Heaven; and if it is the contrary, His name will be blasphemed and
 reproached. We ought to know that "Holy" and "Holiness" are Hebrew,
 and signify separation; for everything that is separate from anything, either
 by riches or by beauty or by anything else, the Hebrew calls "holy" like this,
 Ps. 16. 3 that the holy ones in the earth and the glorious, in whom is all My will, etc.

Thy kingdom come; for the word *kingdom* is an equivalent; for
 p. 150 accurately called, the kingdom of Heaven is a future structure, above
 1 Cor. 15. 5 variation and mortality, etc. We are directed by it again to the times
 Matt. 26. 29 after the Resurrection; as that, I will drink no more of this fruit of the vine
 Matt. 10. 7 until the day when I drink it with you anew, etc. Again, of the Gospel,
 as this, When ye go, preach, and say the kingdom of Heaven is at hand.
 Matt. 3. 2 Again, of baptism, like this of the Baptist, Repent, for the kingdom of
 Heaven is at hand. Again, according to some, to the theories of spiritual

things, like this, that the kingdom of Heaven is like so and so. Again, to the doctrine of the Trinity, like this, that the kingdom of God cometh not with observation, and the kingdom of God is within you, that is to say, it is not outside of the mind and the intelligent impulses of the soul; but here the kingdom, according to the *Interpreter*, is the grace of the Holy Spirit which we have received as a pledge, and secretly in baptism. Now He commands us to ask that we may openly seize its fruits in ourselves, and that it may be given to us completely in the new world, etc.

Matt. 13. 24
Luke 17. 20,
21

f. 23 b

Thy will be done, as in Heaven, namely, as *in Heaven* there is no opposition in all rational beings, because all rule and power are brought to nought, etc.; thus also among these mortal lives, as much as is possible, may Thy will be fulfilled and perfected in us.

1 Cor. 15.
24

Give us this day the bread that we need; for in one form, *bread*, He includes all kinds that nourish the body. And in *this day* He includes all the time of our life, and this is according to the custom of the Scriptures, which from a part assumes the whole.

p. 100

And forgive us our debts, as we also forgive our debtors. He binds pardon wisely with pardon; for because he who now misses it from others, injures himself first either with others or with God. But any formed by nature pure from pollution, according to Job, there is not even one; by the chain of ordered necessity He brings debtors towards this, that they must pay their debts either to one another or to Him. Thou sayest to Me, Forgive my debts, I also say to thee, Forgive thy brother his debt to thee; and if thou sayest, It is forgiven by me, behold, thou art also forgiven by Me. But if it is otherwise, and if anyone says, God alone forgives all sins; who is able to forgive sins, but God alone? why now does He send malefactors to those who are sinned against to be pardoned? By this the Advocate of our peace seeks our tranquillity, by this He negotiates our concord; as He says somewhere that *if ye forgive not men their trespasses, neither will your Father which is in Heaven forgive you your trespasses*.

Job 4. 17,
18

Luke 5. 21

And lead us not into temptation, and how is it said somewhere, Blessed is the man that endureth temptation, for when he is tried, he shall receive, etc.; and Fear not them which kill the body; and Whosoever taketh not up his cross, etc.; and in general in all His teaching, the entrance to temptations is spread; and He says, that without temptations the kingdom is not found. Nevertheless He commands us not to enter into spiritual and Satanic temptations, that is to say, into carelessness, and into blasphemy, and pride, and vainglory, etc.; but for those of the body,

James 1. 12

Matt. 10. 28

38

p. 100

Acts 14. 22

f. 24 a

with all strength He commands us to immerse ourselves in them, for without them we are not able to approach God; for the Divine rest is put in the midst of them. In the face of temptations, like strangers, a man prays to God; for when he enters into afflictions, on account of his love, and does not receive a change, thus like one who casts obligations upon God, he is considered one of His household and His friend. Again, He commands that we should liberate ourselves from temptations, because of the weakness of our nature, that perhaps we are not able to resist in temptations, but that we should at the same time have mercy on those who bring temptations. Let us see how He includes prayer in ten sentences. The first five are about the soul, and the last five are about the body; and this in order that by these we should purify all passions.

The Light of the body is the Eye. If thine eye, etc., that is to say, just as the Eye leads all the body, thus also the Reason of the soul, by which we choose whatever we wish, is to us in the place of an eye; the actions also of our life of necessity follow its wish. But this, that *if the light that is in thee be darkness, how great is thy darkness!* that is to say, if thy discernment and thy reason are as if hid in darkness, and do not lead thy soul as they ought, how much greater is that darkness of the full punishment which thou wilt suffer in the world to come? *Mar Ephraim* says *if the light that is in thee, etc.* If thou sinnest in alms, which are the windows, that is to say, the justifiers, how much more in the sin that darkens; for adultery and blasphemy possess one side of those who sin them, but alms, two sides; if they are given in the praise of men they cause to err, but if the hand of the giver be stretched out to the needy, yet his thought is extended to God the rewarder.

This of *where your treasure is, there is also your heart.* Some say that if the light of knowledge of discernment which is given to thee become darkness by means of thy injustice and dissimulation with evil things; how great will be the darkness reserved for thee in Hell!

Luke 16.13 *No servant can serve two masters, that is to say, those who are contrary; but those who possess a uniform mind and agree in will, he can.*

f. 24 b This, *have no care for your soul, what ye shall eat, and what ye shall drink, nor for your body.* About the body He mentions dress, because it alone covers it, and is of no use at all to the soul. But about the soul He put eating and drinking; not that it (the soul) takes up the food, but because from these things is the sustenance of the body; also the soul is able to remain by it; and He says these things, shewing that one ought

p. 72
Ephraim,
Diat.
(Mös.)
p. 72

not to be anxious and to care about these things. *Behold, is not the life more than meat, and the body more than raiment?* that is to say, it is evident that soul and body are greater than what were created on account of them; and is it not therefore absurd, that we having received higher things, doubt about those that were created by God for our use? p. 130

This that *sufficient unto the day is the evil thereof*, that is to say, its labour; to say that even the very care of useful things is hard work; for He does not say to-morrow and to-day about one day, but about the ages to come; therefore seek thou the things that are necessary, and sufficient for thy use, and take no care of future ages, those to which perchance thou shalt not come, perhaps undergoing labour that is of no advantage.

BOOK V.

And after He had finished the words about virtue, of which some are suitable to the just and some to the perfect, and some of them to the disciples, but some of them to the whole people, He admonishes them not to be partakers with those who are strangers to sound faith, and resemble the household in form only.

Not every one that saith unto Me, Lord, Lord, etc., for He speaks of those that in the form of His doctrine, should in future do signs by the craft of magic; just as Simon, and Menandrus, etc., or like the sons of Sceva and others, who in the beginning wrought miracles in the name of Jesus, etc., or like Balaam and Caiaphas. One ought not to be led astray after them by miracles, nor by vulgar promises; but one should investigate the truth of their words from the mode of their actions. Others say, that this *Many will say unto Me in that day, Lord, have we not prophesied in Thy name, etc.*, was said of heretics; that even if they receive power in the name of Christianity to do signs on account of the instruction of the heathen, and they have also honest behaviour, and however often in the time of persecutions they suffer stripes and deaths for the sake of the Christ; nevertheless on account of the corruption of their confession p. 131 they are deprived of the kingdom of Heaven. Thus a Christian who f. 25 a takes power from Baptism for fulfilling the commands of our Lord, if he keep some of them, and others not, doth not enter into the kingdom of Heaven, even if he be precise in works, and even do miracles; for behold our Lord deprived the foolish women of entrance to the kingdom

of Heaven, although they were perfect in all maidenly conduct like their companions, and only the oil of mercy was wanting to them; the Pharisee, also, although he had fasted and prayed and given alms, yet because he was wanting in humility, lost all his righteousness. Others say that these [words] were spoken of believers, who possessed good works, and at the end changed to the practice of iniquity; therefore He calls them from the beginning workers of iniquity.

This, that *He taught them as one having authority, and not as their scribes and the Pharisees*, therefore that those, when they taught the people, so taught as men who expounded a strange Law; bringing in Moses and his Law into the midst everywhere; but our Lord was a Law-giver in His own right; so and so was said; but I say so and so, and ye shall do so and so, and ye shall not do so and so. This that our Lord commanded that leper to *Go to the priests and offer a gift as the Law commanded*, to shew, that He did not think contrary to the Law in any way, according as they maligned Him.

p.  Three virtues are certainly known from the answer of this Centurion; modesty, and faith, and wisdom; for this that *I am not worthy that Thou shouldst come under my roof*, manifests much modesty; and this, *Speak by a word, and my servant shall be healed*, proves his faith; and this, *I also am a man under authority, and have soldiers under my hand*, etc., manifests his wisdom; for just as I have received authority, and what I will is done by my servants; it is no wonder that Thou also, because Thou hast received this power from God, by a word only that Thou commandest pains are chased away.

f. 25 b
Ephraim,
Diat.
(Mös.)
p. 74

This, that *foxes have holes, and the fowls of heaven have dwellings, but the Son*, etc., which He said to that scribe who said unto Him, *I will follow Thee*, etc. It was a custom with our Saviour in many places, to return an answer not against the words, but against the suppositions and the thoughts. But this scribe did not approach our Lord with a good conscience; but he was sick with covetousness, like Juda; for he was hoping this, that he should receive power from our Lord to do signs; and from that time he would gather much riches; but our Lord, contrary to his supposition, returns the answer, *Foxes have holes*, etc. In vain dost thou meditate this, because thou canst not gather riches, but on the contrary as thou seest, I am more in poverty than the beasts and the birds, inasmuch as they have certain places, in which they are sheltered; but I have not even a certain place into which to go and rest. Therefore

p.  if thou seekest to become My disciple, remove from covetousness. The

Allegorists, however, refer the *foxes* to covetous thoughts; they have holes within thee; and the *fowls of heaven*, that is to say, the devils, have *dwellings*, that is to say, shelter, within thee; *but the Son of Man*, that is to say, I, have no place in thee. To this one then He returned answer thus, reproving his disease of covetousness; but another of His disciples, because his father was dead, and he besought Him that he might go and fulfil what was necessary on account of his father, He did not allow, but said unto him, *Follow Me, and let the dead bury their dead*. When He said this, which is about all those great things that are accounted to be necessary, we must consider how they can be compared with the teaching of the fear of God, since He calls those *dead* who are dead in their sins.

When He *was come to the other side, to the country of the Gadarenes, two demoniacs met Him coming out from among the tombs*, and cried saying, *What have we to do with thee, Jesus, thou Son of God? art thou come here before the time to torment us?* But the demons, though they were harassed from doing their own will, yet know that in every way punishment is reserved for them at the last, on account of their wickednesses. And because they have time in the interval to do something for man, they cried to our Lord, as one who before the time of torments was forcing them uselessly and delivering them over to punishment, inasmuch as their torment in p. 4 this world is this, when they are prevented from accomplishing their will, and are cast out of man, the image of God; but He allowed them to enter f. 26 a the swine, not because their will should be accomplished in these, but to shew every one the enmity they possess to the human race¹, and that they do little out of much that they long to do, because they are prevented by Divine power; so therefore He allowed them to enter into the swine; first, that no man should be hurt by them; second, that from these things might be known at the same time the wrath of the demons and their power, for those sought also to kill the swine. Granted that they could hurt men, how much more would they cause those to perish if there was no one to restrain them? This, that Matthew says there were two demoniacs, but Mark one; they did not care about the number, but only to relate the signs, for the manifestation of their Author Himself; perhaps one of them was worse than his fellow, or rather, our Lord's power was equal either with one or with two.

¹ *In marg.* This that they are the enemies of man, is written in Joel the Prophet.

BOOK VI.

This that the men of the country persuaded Him *to depart out of their coasts*; not that they did this from audacity, because by His means the swine had died; but for a good purpose, as that they were not worthy, lest also some other harsh thing should happen to them because of their sins, by reason of His greatness; to their wickedness, in fact, they attributed also the loss of the swine. And in order to shew the difference between [the p. 26 Pharisees] and His disciples, that they also should not fast like them afterwards of necessity, but voluntarily, He says, *No man putteth a new piece of cloth on a worn-out garment, that it draw not*, etc.; and *no man putteth new wine into worn-out bottles, lest the bottles be split*, etc. He called His own laws *new cloth* and *new wine*, but the old laws He called *worn-out*; therefore it was not becoming that the preachers of the New Testament should serve the Old one; for at a fitting time they keep a fast that is greater than yours. That of *Simeon the Canaanite*, not as one who was of the Kanaanite nation, as some have erroneously supposed, but Canania was the name of his village. Also *Juda Scariot* was called from the name of his village, Scariot.

BOOK VII.

This, that our Lord commanded, *Do not possess gold, nor silver, nor f. 26 b brass*, that is to say, money, etc. It is evident that He did not command them thus for the conduct of their whole lives; but if not, we see Paul, that he took from the Philippians, and possessed books and a cloak¹. And Peter, and our Lord, possessed sandals and a bag; so our Lord does not forbid us to possess things that are useful to us, but to run after superfluous things; this is evident, and if not, how did Paul say, if we have food and 1 Tim. 6. 8 raiment, they are sufficient for us? and he did not say raiment, but raiments, signifying about useful things. But because the Apostles were preaching p. 27 a new law to those that were accustomed to the Law, when Moses brought [them] out of Egypt they had no provision for the way, and he provided for them miraculously for forty years in the wilderness, that is to say, this also our Lord commanded them, to go out naked; when they had nothing,

¹ *In marg., i.e. a beronia without a hood; cf. 2 Tim. iv. 13.*

not even taking anything from other men, the greatness of Him who took care of them would be known; that therefore when the Passion was near He said to them, When I sent you without purses, or bags, or shoes, **Luke 22. 35** lacked ye anything? reminding them how copiously He had supplied their needs; and this is the purpose of the command of our Lord; for He did not command us to get rid of our needs, for this would not have been ourselves, that is to say, our will; but nature itself is lord. He has done well to add this, that *the labourer is worthy of his food*, to say, that wherever ye enter ye shall receive like workmen the food that is due to you, but I pay a wage in the time of judgment. For this, *Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not*, was very useful at that time; for because the Jews did not mix with the heathen, so that they might not have any defence to offer for their want of faith, that they preached equally to those who were without the Law and to us, therefore we are justly excused from it. He commanded about this but for an hour, that they should not go among the heathen; whilst after His resurrection He commanded them to go to all nations. Those who were baptized by our Lord before His Passion, the disciples did not baptize before the Passion. Nevertheless those who had been baptized by John and [his] disciples they baptized afresh after the Resurrection. But He commanded them about those who would not receive them, to *shake off upon them the dust of their feet*, a sign, therefore, of the labour of the way which they had borne because of them; for it is clear that with the Gospel of the kingdom of Heaven they also preached Him by means of whom it was revealed, who He is; that He is the Messiah and the Son of God; and it is evident that they also baptized in His name those who believed, and they also baptized those who had been baptized by John. But it is not said that our Lord baptized, because there was no other except Himself in whom He should baptize; it was not becoming that He should mention Himself about baptism, and it was outside of the custom. **p. ๘**
Matt. 28. 19
f. 27 a

Be ye therefore wise like serpents, and innocent like doves; for the serpent possesses four qualities, according to the Physiologists; one, that when its skin oppresses it, and when it gets old and its eyes are blinded, it fasts for forty days, until its body is relaxed; then it seeks a cleft or fissure, straight and narrow, and presses in a penetrating way into that cleft, and casts off that old skin of its, and is made young, and acquires strength and health; so therefore our Lord also signified by this illustration to the preachers of His Gospel, that they should go in by the narrow door

of trials; that thus they should cast off the old man, aged in sins, but that
 p. 13 they should put on the new which is renewed in knowledge in the likeness
 Col. 3. 10 of its Creator; as also He says somewhere, Enter ye in by the strait gate,
 Matt. 7. 13 etc. Second, that when the serpent goes to drink water from a river, it does
 not carry its fang with it, but leaves it in its hole. The signification in
 this is that preachers also should not keep anger and rage against perse-
 cutors; nor should those who believe in His name, when they are about to
 drink the water of everlasting life, enter with their fangs, that is to say,
 fleshly lusts and pollutions. Third, that when a serpent sees a man who is
 naked, it is afraid and flees from him; but if it sees him clothed and
 dressed, it ventures and springs upon him. The signification in this is,
 that one ought to put off the garments of culpable passion, that the Devil
 may not spring upon us, our enemy that is to say, he who hates us. Fourth,
 that the serpent delivers all its body to blows and strokes, but covers only
 its head that it may not be beaten, as the sustainer of life in the body;
 for our Lord shews by this and teaches that they also must bear all
 torments and ills until death, and keep spotless the fear of God which is
 f. 27 b the head of the life of earthly beings, in this that just as a reptile whose
 head is crushed is not saved, neither is a Christian who corrupts his right
 faith, which is the chief of all good things. For by *wolves* He indicates the
 lasciviousness of noxious things; for the wolf is shameless and impudent
 by his nature. But by the *sheep* and the *doves* He signifies innocence
 p. 14 and humility, for they are the properties of doves, and even when their
 little ones are taken away, they do not keep a grudge and spite, but remain
 in the same nest, innocently giving birth to others. And sheep too do not
 know to repay evil to the wolves who tear and strangle them. Truly He
 shews them by these things, that even if persecutors cause you to suffer
 a myriad evils, you should not repay them evil things; but stay with
 them and teach them, until by your teaching they become accustomed to
 virtue; because even if they are wolves in evil things, yet they can be con-
 verted to lambliness, inasmuch as they are not wolfish by nature, but of
 free will; even Paul was a wolf at first, and at the end was a lamb. Thus
 also there are thousands and myriads of the Jews and Gentiles who became
 instead of rebellious persecutors martyrs and fighters for righteousness.

Beware of men, that is to say, of unbelievers and haters of the Gospel;
 but *when they persecute you in this city, flee ye to another*. Truly in this, He
 shews compassion and care for those who are persecuted and for the
 persecutors; for the persecuted, on the one hand, as perhaps they will
 not be able to be strong in trials, because of the weakness of nature, and

the easiness of wavering; for the persecutors, on the other hand, diminishing their evil deeds, because as much as they increase doing evil so much will their torment increase; so therefore He commanded, that when persecutions are near, they should stand risk for the sake of Truth, and not betray the fear of God by cowardice. As much as possible p.  they should not invite the danger in advance, for the reasons that are told; for even our Lord, on account of envy, removed to the town of Ephraim, John 11. 54 and sometimes He went out of the Temple secretly, and sometimes He departed to a mountain, softening the vehemence of the storms, and giving occasion for the Gospel at the same time to restrain the persecutors from future punishment. But again in their circuits and their changes from one place to another, this preaching would also be accomplished, and all f. 28 a nations should hear.

This, *that ye shall not finish all the cities of Israel, until the Son of Man shall come*. Twice our Lord sent the Twelve and the Seventy to evangelize first among the Jews especially, but afterwards, to all the world. Go and, Matt. 28. 19 make disciples of all the nations, inasmuch as He came for the salvation of all and not of a part, so that therefore this, that ye shall not finish all the cities of Israel, is suitable only for confirmation to the Jews, a thing that happened quickly, when our Lord shewed on Mount Tabor a type of His last coming; for He called this sight the *coming*, naming the type by the name of the prototype; again this that *the Son of Man shall come*, instead of this, that I explain to you a sign, that is to say, I make you understand at once, that before ye have gone round all the cities of Judah. But this I say, comforting them, before they should suffer any evil, He should rise recognized as the Redeemer, which also happened; for those who were sent returned with joy and without hurt, relating the mighty deeds that were done by their means. Again this, p.  that He *should come*, is like that which God said to Israel, that in every Ex. 20. 24 place where thou recordest My name I will come to thee and bless thee; it being evident that He calls His help a *coming*. Again, when He advised them not to be grieved nor offended by the curses of strangers, inasmuch as He also bore bitter curses, He said, *There is no disciple that is greater than his lord, and no servant than his master. It is enough for the disciple that he be as his master; and the servant as his lord; for if they have called the master of the house Beelzebub, how much more them of his household?* that is to say, that if I, who am Master and Lord, John 13. 13 according as ye call Me our Master and our Lord, and ye say well, for so I am, I have borne curses and afflictions, and I am going to

bear them again ; how much more ought ye who are My servants and My disciples to be strong in afflictions? for *there is no disciple who is greater*, etc., because He did not decree this, that no disciple should be greater than his lord, but there is none such ; because if he were greater, he would not then be called a disciple, but a lord. Thus also there are many

f. 28 b servants who attain to wealth, and very much excel their masters; like Eli, who was surpassed by Samuel, and Paul, who outran Gamaliel, etc. But Beelzebub is interpreted as the chief of the devils, for because they associated with devils, they revealed to them who is their head and what is his name. He calls the Holy Spirit the lord of the house, for He is the lord of the house ; whether of the world as its Creator with the Father and

p.  the Son ; or whether of His temple because He formed it. He who is born

Matt. 1. 20 in her is of the Holy Ghost ; but that they blaspheme the Holy Ghost,

12. 28 He there shews also in another place, saying, If I by the Holy Spirit cast out

12. 31 devils ; and All sins and blasphemies shall be forgiven unto men, but the

32 blasphemy against the Holy Ghost, etc. ; and Whosoever shall speak a word against the Son of Man, it shall be forgiven unto him ; but he that blasphemes against the Holy Ghost, etc. ; now He signifies by these things, how much greater His ignominy was than theirs ; in order to lighten their sufferings by the comparison ; and after this He clothed Himself with their persons and answered instead of them. If it be ours to despise their calumnies, a stumblingblock which has happened to many people from their word ; it hurts us, so to speak, and oppresses us that not we only, but the doctrine which is preached by our means, are thus estimated that some abhor us, by the reproaches which are sent out against us, so that therefore this brings in fear, and He removes it saying, *Fear them not, for there is nothing covered that shall not be revealed, and hidden, that shall not be known. What I tell you in darkness, speak ye it in light ; and what ye have heard with your ears, preach it upon the roofs ;* and tremble not that lies are forged against you by enemies, because no calumnies remain as they are, but the nature of the deeds in time reproves the fictions of their calumnies, when truth shall be revealed, and the illustration from these things is Mine ; for it has been revealed that I am not the prince of the devils, but the Son of God. But nevertheless those things that ye hear from Me in darkness, that is to say, secretly between Me and you, these that because of harsh¹ and tempestuous people I have signified

p.  and shewn in parables, because to you it is given to know the mysteries

Luke 8. 10 and idea of the kingdom of Heaven, but to them that are without it is

f. 29 a

¹ Marg. harsh, that is to say, stiff-necked.

expressed in parables, by noon-day speech and with great boldness as upon the housetops, they shall be preached by you before all, before kings and tyrants; and in order to shew them the care that is over you, and to encourage them that nothing shall come upon them except the mandate of God, He says:

Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Do not suppose that it is by the negligence of God that ye are delivered to trials, but be persuaded that not even little and contemptible birds whose price is *a farthing*, that is, ten obols, can fall into the snare, unless they were also created from the first for human uses; how much more does He shew [His] care about you, who are His image and likeness, and of the household of His love, and His worshippers, and were created with free will? But some destroyers of freedom imagine here, that it is evidently not in our hands, but everything is in the hands of God, from this assertion of our Lord, that not even a contemptible sparrow falls into the snare without the Father; and we say that everything is not in our hands, but some of them are in our hands, some of them in His; it is of our will to choose and to study good things, but the end and the direction are from above. If therefore by Divine energy only the sparrows fall, why is the art of hunters with its instruments required? What man ever saw a sparrow fall upon the ground without the trap and art of the hunter? What is then the force of the word, unless these things were established for the use of men, either as sustenance, or as exercise, or as other things? They shall have dominion over the fish of the sea, and over the birds of Heaven, etc. p. 29
Never have the birds fallen to the earth, nor the fishes gone up from the sea to the dry land. Nevertheless reason is from God, and by reason reasonable beings have devised such inventions and contrivances. Gen. 1. 26

This, *I came not to cast peace, but a sword.* And how about this passage, that He came to reconcile all that is in Heaven and all that is in the earth? or those words of the prophets, that He shall speak peace with the heathen? and the Prince of peace? and to His peace there shall be no end? and He is our peace? and My peace I give unto you? Nevertheless He spoke the word for a purpose, and not exhaustively; because it is He that has preached peace; and to those who received Him there was peace; but because believers were divided from unbelievers, therefore indicating what would come to pass, that fathers would be divided against their sons, because they believed not in the Christ, and sons should contend with their fathers, because they have left the religion of their fathers; that when these

Col. 1. 20
Ephr.
Diat.
(Mös.)
p. 97
Zech. 9. 10
Is. 9. 6, 7
Eph. 2. 14
f. 29 b
John 14. 27

things come to pass, His disciples and others should not suppose that because He did not know the things that would happen, therefore He did not reveal them to us, He shewed them future things suitably, to shew that

p. 79 He is acquainted with things secret and things far off, that is to say, that a Micah 7. ■ *man's foes shall be they of his household.* It is written in Joel the prophet.

This, that *whosoever taketh not up his cross, and followeth after Me, is not worthy to be My disciple*, that is to say, he who counts not himself to this world as one who is already crucified to it by means of his love, is of no use to My discipleship. The Cross is spoken of in three ways; one that if there happen reproaches and afflictions and torments and murders for His sake he bears them; second, it is used of labours and sufferings and sweat and tears, etc., of righteous and virtuous men; third, it is said of those spoliations and deprivations of the world, as a man already crucified cannot carry away anything under his arm.

This, *he that findeth his soul shall lose it, and he that loseth his soul, for My sake, shall find it*, that is to say, that he who is careful of his life here rejects his true life, but he who strengthens himself and gives his life readily to these [foes], that they may do to him all they wish, he shall receive a great reward on account of this, for He calls the life that is here the *soul*.

This, that *he that receiveth a prophet in the name of a prophet*, etc.; that is to say, he that shares with them openly what is prepared for them, not because of human glory nor for worldly advantages, for many because of these things divide even their goods, but because he is a prophet or righteous, and not for any other reason, but because of the honour of the Christ alone. Others say that it is because many shrink lest he be an p. 72 impostor, but he will receive the reward of the righteous.

f. 30a This, that *John sent two of his disciples*, who were Andrew and John, to ask Him, *Art thou he that should come, or do we look for another?* Some say that because the time had come that John should be released through death, he wished to know from our Lord if it was He that should make a resurrection, that he might preach about Him to the dead, as he had preached to the living. They err greatly from the truth, for if he had not known, how could he use the testimony of the Lamb, etc., about Him? nevertheless this was the custom, not only of the Saints, but also of our Lord, when He acted otherwise to speak otherwise, as He did with the fig-tree, and the issue of blood, and the Kanaanite woman. Thus John also did, because he feared lest after his death his disciples should raise heresies in his name, as with Plato and Aristotle, etc., he wished in his life to send

them to our Lord, that they might consider Him Master and Lord; that therefore also our Lord, because He knew the purpose of him who sent them, did many signs before them for their confirmation.

This, that *to the poor the Gospel is preached*; for He spoke about those that are involved in evil things, and were deprived of good things; for to those is announced the forgiveness of sins and resurrection from the dead, and the destruction of Death. And because the crowds who heard had fallen into doubt, as to how he who had preached Him turned and asked if He were superior to the works of John, our Lord healed their sick minds by this: *What went ye out into the wilderness to see? a reed shaken with the wind?* what was your opinion at first about the man on whose account ye left the cities and went out into the wilderness? was it to see a weak man, like a reed shaken by the wind, and bending to all sides, and easily changed in his opinion by those who met him, and at one time he called Him a Lamb, etc., and at another sent to Him, Art thou he that should come? for he is not thus; for our Lord was silent from revealing the reason of their embassy, as it was not the time to relate it. But this of *more than a prophet*; he did not investigate about Me from afar, like those, but near at hand and in public. And He confirmed the word which was about him in the witness of Malachi the prophet: This is what is written about him, *Behold, I send my Messenger before thy face,* etc. Again in this that he was worthy that our Lord should be baptized by him.

p. 92

Ephr.
Diat.
(Mös.)
p. 101

f. 30 b

Mal. 3. 1

BOOK VIII.

This, that there hath not arisen among those that are born of women a greater than John the Baptist, but he that is a little one in the Kingdom of Heaven is greater than he. Some say that the *little one* was John the son of Zebedee; others that it was Matthia who was instead of the Iscariot. Others say that it was Adam, who was less than the angels. Severus says that the Christ was that *little one* that was greater in the kingdom than John; and he brings a testimony from Chrysostom. But all of them err from the truth. The Scriptures rather teach us of two births, one this from a woman, and the other that from the grave, and after it we walk in new life, this, of which Baptism is a type, for Baptism is even called the New Birth; and our Lord also testifies about this, Whosoever is not born of water, etc.; but now He says, that if John be compared to those born of women, it is seen that he is greater and higher than everyone; he only

p. 12

John 3. 1

from his mother's womb was filled with the Holy Ghost ; and he exulted within the womb, and filled his mother also with grace, and by it she prophesied these many things that were higher than herself ; but if in this also he be compared with believers, those who have already attained to that citizenship of the Kingdom of Heaven, it will be found that John is much humbler than the little ones among them, inasmuch as he is yet in this world of mortality, and had not yet received all this grace, that he should not taste death ; and generally He compares world with world, and grace with grace ; and He shews that John in this world received grace above every one ; but he did not attain to the perfection of the world to come ; inasmuch as the grace which one little one receives there is higher than what John received here ; and if the degree of a little one is thus great, there is therefore no comparison to the degree that John will receive there. Therefore He does not make John less than others, but magnifies the excellence of the world to come above this world. But He calls those who

f. 31 a because of the longing for the things that are to come receive wars and labours about visible things the *violent who seize the kingdom*.

p. حد This, that *Wisdom is justified of her children*, He calls this dispensation, which is on our account, *Wisdom*, and [He calls] *children* those who turn to virtue ; but this, that she *is justified*, that is to say, it is recognized, that she does everything righteously and helps men, and not in vain or uselessly.

This, *Come unto Me all ye that labour and are heavy laden*, etc. ; that is to say, turn to Me, and I will set you free from the bondage of the Law, in which ye have borne many burdens, and which ye have not been able to fulfil easily ; for ye have been acquiring for yourselves burdens of sins, for which ye have been paying a heavy penalty.

For My yoke is easy, and My burden is light. For My yoke is easy because of pardon ; and My burden is light, because it does not ask for a multitude of commandments and varied observances, but for the will of the soul, and for this that before the evil you should choose the good.

This, that *the Son of Man is Lord of the Sabbath*, that is to say, that we must not blame those who are constrained by poverty or hunger to reap, that is to say, to pluck the ears ; because the Sabbath was on account of Man ; how much more therefore is it not right that he should be destroyed by hunger, he in whose honour also the Sabbath was created ?

Mark 2. 27

This, that *a bruised reed shall He not break, and flickering flax shall He not quench*, just as by longsuffering He bears with the weak, those who are weak like bruised reeds, and like the light of flickering flax ; that He also did not allow the signs that were wrought by His hand

to be proclaimed openly, that they might not be more powerfully seized p. 4a
by anger and wrath, and might not completely bring destruction upon
themselves.

This, *By whom do your children cast them out?* He calls His disciples
their *children* because some of them were of the race; and shewing that
it was not possible that a devil should cast himself out, he says, *How can*
one enter into a strong man's house, and spoil his goods, except he first bind
him, etc. Here He calls Satan *a strong man*, and [He calls] man *his goods*
and possession; He says that just as no man can enter into the house of
one who is strong, unless he first bind the strong man; thus also no man
can drive away devils from men, those who on account of their wickedness f. 31b
are subjected to their power, except our Lord, who contended with him,
and bound him, so that he cannot again contend for his possession.
This then would never have happened of the devils, that they should have
bound themselves, and liberated men from their power; and shewing what
a difference there is between Himself and the devils, He says, *He that is*
not with Me is against Me, and he that gathereth not with Me scattereth
abroad. How, he says, can this be? that we should agree with one another,
I and the devils? since I openly work against them, and they study to
work the contrary.

BOOK IX.

Whosoever speaketh a word against the Son of Man, it shall be forgiven
him; but he that blasphemeth against the Holy Ghost, etc. This He says,
not as if blasphemy against Him were to be completely forgiven, nor as if
to those who blaspheme against the Holy Ghost the door were shut in p. c
face of their repentance; but He speaks this to lessen the blasphemy
against Himself, when it is compared with the blasphemy against the
Spirit; because they had been thinking of Him as of a simple Man;
others say, that He here calls the *Ghost*, not merely, the Holy Spirit, but
all the nature of the Godhead, that which is acknowledged in the Father,
and in the Son, and in the Spirit, according as He said somewhere, verily
God is a Spirit.

John 4. 24

Either make the tree good, and his fruit good, or make the tree bad, and
his fruit bad. The good *Tree* is the Holy Ghost, and His good *fruits* are

the casting out of devils from men, but the *bad Tree* is Satan, and the *bad fruits* are his dwelling within them; saying this, either allow that the indwelling of the devils is good, and their being sent away from men is evil; it is an error that ye have attributed to Satan; but if the casting out of the devils be good, how is it possible that this good work can be attributed to Satan, of whose wickedness everyone is persuaded?

About this, that our Lord was *three days and three nights in the heart of the earth*, old Teachers and Hannan say thus: *a day* is part of the day of Friday; and *a night* the darkness which [was] in the midst; and *a day* the three hours that were after the darkness; and *a night* and *a day* of the Sabbath; and *the night* of the first day of the week; which altogether were six; *three* of light and *three* of darkness.

f. 32 a This of *in the heart of the Earth*, is fulfilled about Himself, like that
 p. 5 of Peter, who says that He went down to Sheol, and preached to the
 1 Pet. 3. 19 spirits that were imprisoned in it. Others say, that it was from the time
 that He broke His body and mixed His blood, because from that time our
 Lord was considered dead; for one who is not dead is not eaten; but this
 that as a whole day is reckoned from a part of a day, according to the
 custom of the world and the Scriptures it is not accurate, because He did
 not say *three days*, but *three days and three nights*; against the Jews on
 the other hand, who contend, saying that he is lying; let them be
 muzzled by many things; first by that about Adam, that in *the day* that
 Gen. 2. 17 thou eatest of the tree, thou shalt surely die, and afterwards he lived nine
 Gen. 6. 3 hundred and thirty years; and by this, that the days of Man shall be
 a hundred and twenty years and afterwards they lived double that; and
 Is. 7. 8 by this, that after five and sixty years shall Ephraim be cut off, etc., and
 Gen. 8. 21 after fifteen years he was led into captivity; and by this, I will not again
 Is. 24. 6 curse the ground, and afterwards it is said that the curse will devour
 Ps. 107. 34 the Earth; and it is said that the Earth hath given fruits to saltness; and
 1 Kings 20. to Hezekiah [it is said,] Thou shalt die, and not live; and afterwards,
 1, 6 Behold, I will add to thy days fifteen years, etc., and such like. But the
Interpreter and all who follow in his steps say that it is according to
 the custom of the Scriptures and of the world to take all from a part;
 Gen. 1. 5 like this, that it was evening and it was morning, one day; calling all the
 Gen. 45. 26 night from the evening, and all the day from the morning; and like as
 Ps. 65. 1 the soul of Israel died in the way; and to Thee shall all flesh come, etc.
 p. 5 And we also, when any one dies in whatever hour of the day, not only do
 we leave one day to intervene, and in the morning do we go to the grave

in his honour, and we call that day *the third*. Physicians also, when a fever leaves only one day in the middle, call that fever *tertiary*.

When the unclean spirit is gone out of a man, he goeth round about, etc.; but *allegorists* and others say that *the unclean spirit* is the error that has received from Satan [power] to be within men, but that *came out* of a man, out of the people of the Jews, in which it had dwelt; and the *places without water* are the lands of the heathen, that were deprived of the voice of the prophets, and also of the Gospel which was compared to water; f. 32 b but because by our Lord and by His disciples devils were driven out from men who were in the land of Judæa, they were obliged to depart to the Gentiles, where our Lord and the disciples who drove them out were not present, in the hope of finding rest; but it did not find rest, not even there, because the preachers were appointed to go after the ascension of our Lord; and when the voices of the Apostles drove it out from amongst the Gentiles, then it took counsel with itself, *I will return to my first house from whence I was driven out before*; and then it goeth and findeth the nation of the Crucifiers, whose mind was *swept* in regard to earthly things, and *empty* of all faith and of the fear of God, and *garnished* with all vile things, and even [*empty*] of its preachers, because our Lord had ascended to His Father, and the Apostles had been driven thence; and it served afterwards as a dwelling, not to one devil only, but to all devils; and *the last state* of the nation, which is compared to a man, *is worse than its first*. But the *Interpreter* says that just as if a man is possessed by a devil, and it afterwards escapes from him; if he continue in his wickedness of necessity in every way, when the devil sees that *that man* is a useful house to it, it brings also others with it, and it enters and dwells in him; thus also your own evil things frequently receive absolution from God; because ye remain in the hardness of your minds, evils still more bitter than the former ones will come to you, and they will not receive any absolution. He was speaking then of those who were suffering from the Romans, as *places without water*, Gentiles deprived of the teaching of Truth; but it did not find rest because they had sources of erroneous doctrine. But that it was *empty*, that is to say, of good things, and brushed bare of virtues; this is what is *swept*.

p. 25
Ephr.
Diat.
(Mös.)
p. 120

This, *Who is My mother? and who are My brethren?* now He says these things, not as one who rejects mother and brethren; but to shew that spiritual affinity is preferred by Him to bodily relationship; and because of this He also loves those if they have that.

After these things, He begins with parables; and first we will say

wherein Illustrations, and Parables, and Proverbs, and Enigmas are different from one another. An Illustration is a testimony from inward consent which persuades about it, as if by some likeness, when there
 f. 33 a is contention and doubt in the midst, although it is not like the fact in
 P. 35 everything; which is of four kinds; first, from those that are clear and known, about those that are not known, and there are doubts about them; like
 Heb. 1. 3 this, that He was the splendour of His glory, and the image of His
 John 1. 1 substance; and John, who calls Him the Word; and of the fig-tree learn
 Matt. 24. 32 a parable; second, from those that are known, about those that are known;
 Is. 53. 7 like this, He was led like a lamb to the slaughter, and Thou fool, the seed
 1 Cor. 15. 36 that thou sowest, etc.; third, from those that are not known, about those
 Matt. 10. 15 that are not known; like this, that it will be more tolerable for Sodom and
 Mark 13. 31 Gomorra, etc.; and the heavens and the earth shall pass away, but My words shall not pass away; fourth, from those that are not known, about those that
 Phil. 2. 5 are known; like this, Let this mind be in you, which was also in Jesus
 Is. 64. 4 the Christ, Eye hath not seen, nor ear heard, etc. A Parable is conveyed
 1 Cor. 2. 9 from rational things about rational things; like this, that the kingdom of
 Matt. 25. 1 Heaven is like to ten virgins. A Proverb is a narrative which is composed from irrational about rational things; like this, that the kingdom of
 Matt. 13. 31 Heaven is like a grain of mustard-seed, or like a rich man, whose ground
 Luke 12. 16 brought him forth, etc. An Enigma is a knotty word, like this, Out of
 Judges 14. 14 the eater came forth meat; but the Scriptures do not keep the order of these things in everything. Then we will say why our Lord spoke in parables with the crowds and with His disciples; first, because the philosophers that were in the world did not know what was their doctrine;
 p. 35 therefore they mixed their teaching with fables and parables; but He, as one who knew, although He spake His teaching in parables, yet in His parables He shewed what was His doctrine; second, because He was saying hard things against the Jews, like this, My beloved had a vineyard;
 Is. 5. 1 and this, This is the heir, come let us kill him, etc., therefore He hid His words in parables; third, because He wished to incite the disciples about the investigation of words, and accustom them to this; fourth, because He was constantly speaking about the going out of the Gospel to the Gentiles; He spoke about this in parables, that he might not arouse many tumults of
 f. 33 b the Jews against Himself; fifth, He teaches us in parables about many
 Matt. 7. 15 people who split off from faith and cause heresies; like this, Beware of false prophets, etc.; sixth, because He was speaking about invisible things, in order that by parables He might enlighten them as much as it was possible; seventh, because all the hearers were not equal to the things that

were spoken by Him, for they were not sufficient for them; eighth, on account of the propagation of the Gospel, like that of the grain of mustard seed; ninth, because tribulations and persecutions wait on the Gospel and its preachers; although they are hard and innumerable, yet it grows and triumphs and branches out, and surmounts all fears.

Behold, a Sower went forth to sow, etc. Now He spake this parable about the various minds of those who were about to receive its preaching. By that which was *by the wayside* He signifies about such as do not receive the words of the Gospel with right reasoning; and like as seed by the wayside is trodden down by the passers-by, thus also those trample down the divine words in their insolence; but by that *upon the rocks*, [He signifies] about such as receive the words for a while, and when persecution meets them, they forsake it and go away; but by those *among thorns*, such as are strangled by desires like thorns, and reject from themselves the preaching; but by that *on the good ground*, [He signifies] about such as receive the doctrine, and remain firmly in it, and bring forth fruit that is equal to their promises. Now this about *thirtyfold* and *sixtyfold* and *a hundredfold*, He signifies about the variety of virtues, because all men are not found in one order of conduct. But *Origen* takes this of *sixtyfold* about those who practise widowhood, from that which is said by the Apostle, "Let a widow be chosen who is not less than threescore years old"; and this of *thirty* about married people, as fingers fit into one another; and this of *a hundred* about virgins, as a crown is grasped with the fingers. For he errs greatly, as the number of *sixty* is more appropriate to married people than that of *thirty*, as these fingers are more pressed upon one another. p. 95

1 Tim. 5. 9

BOOK X.

Then in this discourse about the *Man who sowed good seed*, He interprets about the heresies which spring up from the preaching; but He calls *tares* the heresies that exist under the name of Christianity, but are far from the doctrine of the truth; like this is the tare because it sprang from the wheat by means of the corruption of Nature; as in its appearance it exhibits some form of real wheat, as those also bear the appellation of Christianity. f 34 a
p. 15

This that *his servants said*, *Let us go and gather them up*, makes known the love of spiritual men, as of those who wish to destroy the inventors of error.

But the parable of the *mustard seed* signifies the plenitude that springs from the littleness of preaching, even the preaching which is believed to be more valueless than all the doctrines on the earth; for the Cross is weak, while Suffering and Death appear to be feeble; but to this all the plenitude came, that all these may be confuted by its majesty; as also *a grain of mustard seed*, being little in its germination, *sprouts and grows higher than all herbs*; for mustard seed possesses many qualities; first, as our Lord explained, that as it is *the least of all seeds*, thus also the Gospel when it began by means of the Apostles, was less than Heathendom, or Judaism (or Samaritanism, which consisted in a mixture of them both); but it conquered and subdued them all, and it flew in every direction; second, that as a grain of mustard seed is round, and more equal than all grains, thus preaching is equal and not schismatic; third, it is not split into two, like other grains, so that preaching is not divided by faith in the Trinity which is in one nature; again, that no distinction is made between love to
p. 31 c God and love to one another; fourth, it is much warmer and more pungent than all the seeds; thus also believers are warm in zeal of love towards God and towards one another, and are stimulated and brightened from the gift of the Spirit which they receive; fifth, that every one who bruises this seed, shall surely weep, for a symbol that all who oppose the Gospel and hurt the preachers shall weep in the last Judgment; sixth, because of its pungency it expels the corruptness of the flesh, which is a type of the sin which is in souls; seventh, that where mustard is sown it destroys other seeds; thus also believers, wherever they are, destroy little by little the
f. 34 b seed which the Wicked One sows among them, by the power of the Spirit who makes them wise; eighth, that mustard is ruddy and smooth; that its ruddiness signifies that Christianity is acquired by blood and by persecutions, but by its smoothness that the hand of the enemies slips away from it; ninth, that when it is mixed with things and eaten, it enters and creeps as far as the veins; tenth, that it possesses refining power and things that purify the humours, and the expectorations; eleventh, because it preserves bodies, so that they do not putrefy, like fire and salt; twelfth, because it does not put forth its bitterness and its sweetness, unless it is rubbed and bruised; as also Virtue is sweet and is bitter.

Now by the parable of the *leaven*, He signifies about the abundance of the preaching, and that it annuls all [other] doctrines; for such is also the nature of leaven, that it causes all substances in which it is kneaded to
p. 35 ferment; He calls Judaism, Heathenism, and Samaritanism *three measures*; for it is really an interpretation of that which is above. But *Hannan* and

others say that the *three measures* are the three sons of Noah, from whom the nations and tribes have sprung. Others say that they are the three parts of the soul, just as in that of thirtyfold and sixtyfold and a hundredfold. Others say that the Mind takes up Grace, and hides it in the Body and the Soul and the Spirit.

Now by the parable of the *field* He teaches about Himself, because His Godhead was hid by His Manhood as by a veil; for He calls His Godhead *a treasure*, but His humanity *a field*. He calls it *a treasure*, because of its riches, but because of its invisibility, [He speaks of] its *hiddenness*; for this, that *a man found it, and hid it, and for joy thereof sold all that he had, and bought it*; that is to say, that many are destined to understand the unexpected power of truth, so that they despise all the old things; that is to say, their idols, and their religions, and to run after Him alone, as after the Truth, which is able to prepare redemption for them. But this, that he *hid it*, because they keep the Faith carefully in the bosom of their souls.

And by the parable of the *merchantman who sought goodly pearls*, He teaches about such of the Jews as relax the ancient Law, and are taught the Gospel, as Paul was. But this, that *when he found it, he sold all that he had, and bought it*; as Paul himself said, that "what things were gain to me, those I counted loss for Christ." For He calls them *merchantmen*, as those who by means of the discipline of the Law confessed to being diligent in the matter of religion. f. 35 a
p. 5
Phil. 3. 7

By the fifth parable of the *net* He teaches about the magnitude of the Gospel, that thus it is stretched through all creation; calling preaching a *net*, and the world a *sea*; and that *it gathered of every kind*, He signifies about men different in mind and in doctrine, that preaching netted them. He calls the Resurrection the shores of *the sea*; the righteous He calls *the good*, but evil persons *the bad*, who are falling into Hell.

This, that *Herod the tetrarch heard of the fame of Jesus*. Some people have thought that the Evangelist speaks contrary to himself, as he wrote above, that after Herod was dead, Joseph came into Galilee; for now that Herod heard of the miracles that were done by Jesus; because they have not understood that Herod the king was one person and Herod the Tetrarch another, the latter being the son of the former. Now Herod, who killed the infants, had six sons, Aristobulus and Hyrcanus by Miriam daughter of Hyrcanus, when he killed their mother Miriam; and they wished to kill him; he sent them away to Cæsar and killed them; and had Archelaus and Herod and Philip and Lysanias by other wives. Therefore Matt. 2. 19,
22

when Herod died, the Romans made Archelaus his son king over Judæa instead of him, but when the latter had kept the power for nine years, and had done wrong in many things; the Jews accused him before Cæsar, and the Romans divided his kingdom into four parts; one to Archelaus¹, and three to his three brothers, of whom therefore each one was called a tetrarch, that is to say, a fourth, namely, a ruler of one of the fourth parts. Afterwards they took away Archelaus' part and added it to Philip. Herod then *threw John into prison*, having found a pretext that he gathered many multitudes, and led them astray by his baptism and by his conduct, and hence he feared a danger from him, that he should be a cause of rebellion for the nation of the Jews.

And it is asked, if during the lifetime of Philip Herod debauched Herodia, or after his death? and how, seeing that Herod was not a Jew, but from the heathen, John reproved him? But *Mar Ephraim* and others say, that he took her after Philip was dead. Philip was not equal in power, whose bed he despoiled during his life and reduced him to silence; but his power was double that of his brother, in this, that the portion of Archelaus was also given to him. They say that John reproved him although he was of the heathen, whether he was a Philistine by his father, who was a priest, or an Edomite by his education, as we said above; because his father and he and his brothers pretended to be considered and reckoned as Jews, and to obey the Law of God. Again, they say that John reproved him, that although he was obeying the law, that a brother should take his brother's wife, and raise up seed to him, yet because Philip had a daughter, she could have continued his seed after him. But the *Interpreter* says that it was during the lifetime of his brother that he was committing adultery with Herodia and with her daughter, who was also called Herodia. The writer *Josephus* also testifies, that during the lifetime of his brother he debauched his wife, and that he separated her from her husband whilst he was alive; and he wronged his first [wife], who had been a daughter of Aretas king of the Parthians, and the latter made war with Herod because he despised his daughter; and on account of Herodia he fell from his kingdom; and with her he was cast into exile in Vienna, a city of Gaul.

This, that *the king was sorry*, not truly, but in pretence, he shews because of *them that sat at meat* that even he was constrained. But the

Josephus,
Antiq.
XVIII. v. 4

¹ In marg. *Λαός* in Greek is *the people*, and this is interpreted as "the ruler of the people," and thus it must be read Arshlaus, that is to say, 'Ἀρχιλαός' ⚡. ⚡ as is right.

Evangelist says that he *was sorry* because it is a custom of the Evangelists to speak of everything as it happened, and as it was supposed ; for it was their care to relate facts, and not to interpret their causes ; for John was killed two years after the baptism of our Lord.

BOOK XI.

This, that they *went and told Jesus* ; and when He had *heard it, He departed thence by ship into a desert place apart*. He does not say this, that they told Him of the murder of John, as if it were done beforehand ; for the history of the murder of John is put in the middle ; but the order is thus, that Herod heard about Jesus, that he thought that *it* f. 36 a *was John who was risen from the dead* ; that he wished, if it were p. 15 possible, to see Him ; and when this was told Jesus, that Herod was seeking to see Him, He departed and went into a desert place ; but they made known to Him, not the murder of John, but that Herod sought to see Him. Now the damsel, after she had taken the head of John in a charger, and brought it to her mother, returned to the guests, that with new kinds of her dancing she might pay the wages of her request. There was a lake at the side of which the dining hall was fixed ; and she went upon the ice in order to dance and to shew the excellence of her performance, and amaze the beholders, when suddenly that place was opened from below her, and she was swallowed up as far as her neck, and a great fish was commissioned from God for the revenge of his death ; it swallowed up her body, and when by every means they strove to rescue her, they could not ; and as soon as they cut off her head with the very sword with which John was murdered, the Earth threw it up without any man lifting it ; and while the head of John had been put before her mother, and she was striking it on the earth and mocking it, as "Where is thy mouth that embittered our lives?" there was put also before her the head of her daughter ; and immediately from much weeping by one angelic operation her two eyes dropped and they fell upon the head of her daughter and [on that] of John. But when Pilate heard of the evil that was done to John, he sent to kill all the guests that were there ; and from that day there was enmity between them. And on the day of the passion of the Pacificator of all, there was friendship between them, Herod and Pilate, according to the Evangelist. And because Pilate could not hurt Herod, for he was an autocrat like himself, Justice avenged him sharply in punishment, as also his father who slew the infants.

p. 16
Ephraim,
Diat.
(Mös.)
p. 165
Luke 23. 12

This, that *He looked up to Heaven, and blessed, and brake*, etc., because in the wilderness when God gave manna, they were insolent, and blasphemed, etc., He shewed in His looks that He gave to the Father, what happened, and that He was not in opposition to God, according to their calumnies.

That *they took up of the fragments that remained, twelve baskets*. This was furnished by Providence, first, so that the Disciples might carry these things, that they might the better perceive the miracle that was wrought ;

f. 36 b second, that it might not be supposed that He employed a hallucination of wizards, but when the remnants were kept for a day or two, it might be

Ephraim,
Diat.
(Mös.)
p. 134

believed that He really wrought [it] ; third, that the abundance of His gift might be known, and that they might confess His greatness which was not like others, who had received power to work for the benefit of their fellow-creatures ; such as Moses, and Elia with that widow ; and fourth, in order that others also who were far off might eat, and the miracle might appear. It is handed down by the doctors of the schools, that it was not equal and

p. 72

perfect bread that was added, but crumbs that were multiplied, for according as our Lord brake and gave to His disciples, it was added, and much in every place, before our Lord, and also in the hands of the Disciples, and before those who ate. Others [say] that those fragments that they took up from our Lord, became equal bread before the multitudes, but this is not likely ; because if they were fragments, they were changed to equal bread. Perhaps it was supposed, that it was not what our Lord brake and gave, but that it was brought from some other quarter. As to the expression "*the fourth watch*," the Scriptures say that there were four watches of the night ; each one of them being divided into three hours.

This, that *whosoever shall say to his father or to his mother, It is my gift, whatsoever thou mightest be profited by me*. According to the history

Josephus,
Antiq.
XII. v. 1
1Macc.1.14

of Josephus, after the Return, Greek kings made war upon the Jews, and molested them in many ways, so as even to build a theatre in Jerusalem, which was called a Gymnasium, either being pleased with them or afraid of them ; and because of their intercourse with them,

Acts 24. 1

that many even accepted the culture of the Greeks, like Tertullus and others, and they did not confess the resurrection of the body, but only of souls, like the belief of the followers of Plato, that they said the body is like the membrane to the foetus, and the shell to the chicken, etc., and that it exists not for its own being, but for the sake of others, and that it is

p. 82

therefore superfluous ; hence they not only despised the body as superfluous, but also its progenitor, for they honour only those who instruct souls in the education of religion. In this mind they abolished the first

and chief commandment, which says, "Honour thy father and thy mother," etc., and on account of their avarice and covetousness they made children f. 37 a rebel against their parents; saying that if a man said or did anything worthy of his father and his mother, it was thus lost what he was doing; like this, that the gift of my hands is like the gift of the evening and of the morning; Ps. 141. 2 for at both times something was brought in the order of the offerings; or let this be accounted by thee as a gift, and not as a necessary obligation, as ye have supposed, when ye expect to receive from me compensations for birth and education; and honours from me are not due to you, not even one, if I do not wish to honour you; and ye do not suffer him to do aught for his father or his mother. See above, words, and here, deeds; and about this I said that the answer was wanting: and here he has completed it. One must wonder how they did not fear that the very same things would be repaid to them by their children. Others say, that because the priests and doctors of Israel taught the people, that the priests and Levites were more honourable and higher than natural fathers, and that because of this children ought not to honour nor to help their parents by words or deeds, even if they were poor, or were asked by their parents for anything as was proper, they replied, We have no duty towards you, but we have a right to take from you, because we are greater than you in p. 13 honouring the priests and the House of God. And if it should happen that any of them gives anything to his father or to his mother, he says that it is as a gift, and I am acting graciously towards thee, because I have no duty towards thee.

Again, they say that it is a man's duty to honour his parents as long as he does not take a wife, nor children are born to him; and after he has children, his father has no power over him, nor duty at all, because he also is himself a father, and as for him, whatever is given to him by his son is of grace and as a gift, and not as a duty. Thus it is written in their own annals, which Philo wrote, what our Lord called traditions.

Every plant which my heavenly Father hath not planted shall be rooted up; but He spoke about those traditions which were imagined by the doctors of the Pharisees, for He does not reject the ten commandments, that He should say that they were surely abolished and dissolved by necessity, even if they contend a myriad times against the truth. Others f. 37 b say whether or not it is to be understood about the laws of uncleanness, an idea arose, as in the prophet He testified about them, that I gave Ezek. 20. 25 them statutes that were not good, and judgments, etc.

Our Lord delays the cure of the daughter of *the Kanaanite*, because He

p. 35 knew the faith of the woman, and because she belonged to a foreign nation, so therefore by her delay He raised the supposition to those who were near, as if He wished to be excused from the healing of her daughter ; and this for three reasons, one that her faith might be made manifest ; second, that the unbelief of the Jews might appear ; third, that the mouth of these people might be shut, who said that He was giving help equally to them and to strangers.

It is not meet to take the children's bread, and to cast it to dogs. He calls *bread* the helps of healing which spring up from Him, which are due only to those of the household. What then, O woman ? *Yea, Lord, yet the dogs,* etc. For three virtues are shewn by the return of the answer of the Kanaanite, discretion, faith, and wisdom. That she chose to be considered by our Lord even as a dog was a sign of her discretion ; for what she thought was, that even a little of His power, (for she calls this *crumbs*;) was sufficient to give healing to her daughter ; it was a great proof of her faith ; that she took to herself domesticity from the dogs, was a witness to her wonderful wisdom. Do you call me *a dog* ? give me *crumbs* ; thou art an advocate for me, and I fulfil thy words.

BOOK XII.

Now this, that ye know how to discern the face of the sky, but the signs, etc., that is to say, ye know that the air is regularly disturbed, as also ye discern signs and anticipate them, and when *it will be fair weather* and *when wintry*. Ye reason about *the signs*, when there is not even one order, and no times when it is proper to work or not, which are vain and of no advantage.

f. 38 a *When Jesus was come into the region of Cæsarea Philippi,* etc. This Cæsarea was sometimes called *Turris Stratonis* ; then after seven years of the reign of Tiberius Cæsar, Philip the Tetrarch built it and enlarged it, and called it *Cæsarea* ; as also his brother Herod built a city, and called it Tiberia from the name of Tiberius ; but he added to that of *Cæsarea* that of *Philippi*, which is distinguished from *Cæsarea* of Cappadocia and from *New Cæsarea* which is in Middle Armenia. This is the very place of the throne of Gregory Thaumaturgus, not the Theologian, nor him of Nyssa, but another ; because there were three Gregories, and Bar Hadbe-shaba' says this.

This then, that He calls Himself *the Son of Man*, and not *a Man*, although He was a man according to the flesh, and God according to the spirit,

and [He] does not [say] "whom do they think *I* am?" ; first, to bridle the chained mouths of Marcion and Manes, who brought upon our Lord an imagination and a hallucination and a flash and a figure ; second, because the name of *man* was spoken of one who was born of seed like other men ; but He says *the Son of Man*, to indicate that He had in truth no personal father in His manhood, like the rest, but was *Son of* the first *Man*, that is to say, of Adam the father of the whole community. He does not even call Himself *the Son of David*, because David was included in *the community* ; so then our Lord was the Son of the community, and from the community, and for the community, He was deified, etc.

p. 10

And it is asked, why they mention these three persons only, that is to say, John, and Elia, and Jeremia, although others were high and famous ? Moses, and Samuel, etc. The common reason of the three is that they were virgins, and lived a virginal and angelic life. Our Saviour was in truth a virgin, and was born of a virgin in a virgin manner, and He is the father of a virgin world ; therefore they supposed that He was one of these. Again, they mentioned John, because of the wonderful things that were wrought in the day of his conception and his birth ; and his angelic figure ; and his dispute with the Pharisees, without human teaching ; and his asceticism, and the admirable manner of his martyrdom. Then Elia, because he raised the son of the widow of Zarephthah. This was Jona, according to the testimony of the Hebrews and of Mar Ephraim ; for no less than three times he tasted the cup of death, twice figuratively, but once naturally ; moreover, they saw that our Lord also raised the son of the widow of Nain, and others. But again, about Elia it is said in the Prophets (that is to say, at the end of Malachi the Prophet), Behold I will send you Elia, before that great and dreadful day of the Lord come, etc... They thought that He [our Lord] was Elia. But they mentioned Jeremia, because about him it was said, Before thou hadst come out of the womb I sanctified thee, and gave thee for a prophet unto the nations. They saw then that these things were found in our Lord Himself, for He was sanctified from the womb by the Holy Ghost, and He taught the Nation and the Nations at the same time. But again, because He was treated despitefully among the Jews, as while Jeremia was still alive, and kneeling on his knees, he was fed on dust and mire, making the latter with the tears which his eyes distilled, and composing wails and hymns and laments over Jerusalem, which was prostrate and down-trodden, and broken in pieces, so that even in the times of Vologeses it was supposed by the Jews that Jeremia was seen ; therefore they conjectured about our Lord that He was Jeremia.

Mal. 4. 5
Ephraim,
Diat.
(Mös.)
p. 153

Jer. 1. 5

p. 10
f. 38 b

Cf. 2 Macc.
15. 14

This, that they mentioned *one of the Prophets*; not that they thought of Moses, as some have erroneously supposed, but him about whom Moses spake, that the Lord will raise up unto you a Prophet, etc., which although it was said about Joshua the son of Nun, and about the line of the rest of the prophets, yet they thought specially of a certain prophet who was destined to come.

He calls *Cepha* [= a rock]; not the person of Simon, but the confession and the right faith that were in him, which the Father had caused to flow into his mouth, which [confession] is incorruptible and immoveable for ever. Some say that '*Adta*, the name [of the Church] is taken, according to the Syrian usage, from '*Aada* (a feast); and it is clear from this, that there is in the ancient Scriptures the name of '*Adta*, written with two *Alifs*, as also the name of '*Aada*, the difference being only that it is called '*Adta* in the feminine, and '*Aada* in the masculine; like *Mar* and *Martha*, and *King* and *Queen*; and *Elder* and *Elderess*; and this name of '*Aada* signifies a "congregation, full of rejoicings"; it is not the case that every '*Aada* was known as a congregation, and every congregation is understood as an '*Aada*; because there are occasions when people congregate for a work, whatever it be, whether good or bad, and that congregation of theirs is not called an '*Aada*; nevertheless He calls congregations of believers equal in faith and in works '*Adta* [= churches]; types of the congregation and church that are in Heaven. Others say that the word '*Adta* is Hebrew, which is translated *synagogue* in Syriac, that is to say, *Assemble, come*; but in Greek, ἐκκλησία, which is translated into Syriac, *vocation*, as those who are called "from all people and tribes" and are gathered together, and it is likely the church and the synagogue are called thus from the fact; and every one of them is composed of two, '*Adta* from '*Aada* and *assembly*, and *Synagogue* from *bringing* and *assembling*. We do not call the *Church*, nor the *Synagogue*, the houses of stone and wood, but the congregation of people who are gathered to it.

He calls the *gates of Sheol* the persecutions that lead people to death.

This, that *I will give unto thee the keys of the kingdom of Heaven*. By means of the person of Simon He promised [this] also to all congregations of believers, those that share in his confession; for his power is one with that of all priests and orthodox persons.

This, that *Cepha took Him, and began to rebuke Him*, like as if he took Him to himself from the midst of the disciples, as one who feared lest the disciples should hear that He was about to die, and also the rebuke pointing to the offence. He rebuked Jesus then because He was about to say that He would die; but our Lord called him *Satan*, as one that doth not cogitate divine things, but human ones. He put him above

blessings and praises, so as to shew the greatness of his confession ; but now in His rebuke He calls him Satan, to shew how much more great an evil it is that a man should be offended at suffering. Peter then rebuked Him, saying, If Thou diest, the promises about Thee are falsified, that the Christ abideth for ever ; moreover the revelation of the Father about Thee is falsified, that Thou livest, and art the Son of the living God ; the promises and blessings which Thou hast given me are also falsified. For Simon was not able to know, that He should die and be raised again ; otherwise, he would not have opposed the promises of our Lord, which when He rose He would the more confirm¹. John 12. 34

This, that *there be some standing here, who shall not taste of death, until they see the Son of Man coming in His Kingdom*, alludes to Simon and James and John, as after six days He took them up to Mount Tabor, and shewed them figuratively the things that were about to happen. But this of Matthew, who says *after six days*, but Luke, *after eight days*, are not contradictory of one another, but Matthew, on the one hand, left out the day in which it was said, and the day in which the revelation was made ; and he only put them that were in the middle according to the custom of the multitude ; Luke, on the other hand, put both the day on which it was spoken and the day on which it was done ; and this is according to the custom of physicians, who call *quartan* a fever that leaves only one intervening day and they call *tertian* one that leaves two days to intervene ; p. חבד for on Sunday it was spoken, and on another Sunday the revelation was made. Our Lord used three methods on the mountain ; the transfiguration f. 39 b of His whole body, both by the illumination of His face and by the snow-whiteness of His raiment, deeds that were never administered to any other man ; but He shewed these things about Himself ; not that it was necessary, for how could it be when from the womb and from the beginning of the Angel's voice God was united to the Word and the Light, and the invisible and ineffable glory ? except for a sign that all the righteous also shall share in this light and glory ; according to the promise of our Lord, that then Matt. 13. 43 shall the righteous shine forth as the sun, etc. ; for Moses and Elia were seen, not bodily, but rather in a vision, according as the Holy Spirit shewed to the prophets the things that were hidden and far off, like that which was pictured before their eyes. For He did not raise Moses, and afterwards cause him to die, according to the fancy of Hannan of Hedhaiyabh and his colleagues ; nor even that of others, who say that Elia came himself in person, but instead of Moses his Angel. But it would be

¹ *In marg.* That is to say, He rose !

Ephraim,
Diat.
(Mös.)
p. 156

p. 325

f. 40 a
Luke 9. 31

p. 325
Luke 9. 32

absurd to imagine, that by means of an immortal angel, the resurrection of mortals from the dead is typified. Therefore both of them were represented in the Transfiguration, Moses was manifested from the dead, and Elia from the living; because in the Parousia of our Lord, the dead are raised by His voice, and the living who are left are renewed to immortality. Again, Moses the married man, and Elia the virgin were represented, a complete type of the Resurrection from the dead, which will be of the righteous married and of chaste virgins; and both of these parties shall inherit the kingdom of Heaven and its blessings. Again, Moses was shewn as the Lawgiver, and Elia as one who made a great destruction of the prophets of Baal, and bore many persecutions from the wicked, and because he was destined to come before the last revelation of our Lord from Heaven. Again, He chose one from the Dead, and another from the Living, to teach that the Living and the Dead are brought to Him as to the judge of the quick and the dead. It was signified then to these disciples from their colloquy with our Lord, as a kind of consolation, and even for the instruction of the disciples; each of them related his own things making use of the [events] of his own time; and how much the Jews wrought them evil things in God, and to each one of them, and also towards Thee; it is nothing wonderful, they say, that they repay to Thee the death of the Cross in exchange for a myriad good things that Thou didst to them, for it is written, that they were talking with Him before the disciples about His exodus which He was about to accomplish at Jerusalem. Others say, that the Disciples knew them, and also their words, although they were immersed in sleep, by the operation of the Spirit; a type of what will be at the last; Knowledge shall fly through all rational beings by which they shall clearly recognize one another, as well as words and deeds, and they shall shine like Him. This, that the Disciples were sunk in sleep, is a type of the death of all; again, for a clear signification that we do not feel nor know anything until the Resurrection. The Evangelists did not make known the time at which this Transfiguration was ministered to them, not whether it was day, nor whether it was night; it is probable from the fact that they were sunk in sleep, and because our Lord often in the nights went up for prayer, and because in the night the universe was created; in the night He was born, and in the night He rose, and in the night He will appear at the last day and make the Resurrection and the restitution of all things; this revelation was administered in the night, in order that type and antitype might be administered at one and the very same time.

Then the *bright cloud* that *overshadowed them* [was] the sign of the clouds in which the righteous shall be caught up to Heaven. The entrance of Moses and Elia into the cloud was a demonstration of the entrance of the righteous into the heavenly place; that the Saviour might be separated from them, and that they might know that He is much higher than Moses and Elia and all rational beings, *a voice* was heard, the Father from above saying, *This is My beloved Son*. Again, this voice was a type of the voice of our Saviour, *Ye dead, come forth*. But again, it typified the judgment of our Lord, who shall judge the quick and the dead. ■ Thess. 4. 17

BOOK XIII.

This, that *they lifted up their eyes, and saw no man, save Jesus only*, was in order that the weakness of Peter and his followers might be reproved, p. ١٥ that they reckoned our Lord with Moses and Elia, in dwelling in *tabernacles*.

This, that the father of the lunatic said, that *I brought him to Thy disciples, and they could not*, etc. He is speaking of the time that they were sent by Him to Judæa. But this, that the demon ventured before our Lord to struggle with him, was a permission from Him for a rebuke to the man's unbelief; but it is likely that this one demon was allowed by our Lord to be strong against the Apostles, for the knowledge of the things that would be said because of Him; for if others cast out devils in His name, we saw, they say, one casting out devils in Thy name, as if he were rebelling against them; and how did these disciples say, that even the demons are subject to us in Thy name? and a witness is the addition of the word, that *if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove*, etc. And just as it is said that the grain of mustard seed is not divided into two like other seeds, thus also ye shall not be doubtful about what is in your hands; for He shews, that faith is wanted by the patient and by the physicians. Mark 9. 20 f. 40 b Mark 9. 38

This, that *the devil threw him in the midst*, when he was brought near to Christ, because he supposed that, like the Disciples, neither could He cure him; but our Lord permitted his wickedness to be seen before the multitudes, in order that the unbelief of his father might be reproved; otherwise, how was it that Legion cried out from afar from fear, and one demon was bold though near? p. ١٥

This, that *this kind goeth not out but by fasting and prayer*. He imposed *fasting* for the body, and *prayer* for the soul. Again, by *fasting*

He alludes to the perseverance in good works which it is necessary to acquire, but by *prayer*, [He implies] love towards God, by which we are moved to virtuous conduct. To the Heathen who reproach us, that every one who is not able to remove mountains according to the command of Jesus, ought not to be called a Christian, we say that Jesus commanded signs to be wrought, in order that by their accomplishment the Nation and the Nations might turn from error to the true faith; and the results of the deeds bear witness to the truth of the words. Then which is greater? that they should convert the whole inhabited world from wickedness to truth, which came to pass through deeds, and that they should raise the dead and cast out devils, etc., or that they should remove mountains? for it is clear that he who was able to do these wonderful things, was able to remove mountains, if the thing were necessary. And just as it is said that they shall take up serpents, and if they drink any deadly poison, it shall not hurt them; not that we should bring them upon ourselves, tempting our Lord by them; but when the enemies of religion let snakes loose upon us and give us deadly poison to drink; thus also a mountain shall be removed when the thing is necessary, just as it was removed by one of the seventy Disciples, and by Paul chief of the Anchorites, when he demanded it for some time. Once our Lord calls the hosts of Satan allegorically a mountain, like this in Zecharia the prophet, Who art thou, O great mountain? but before Zerubbabel like a plain. And in Ezekiel (*sic*), Behold, I am against thee, O destroying mountain, saith the Lord; and just as they are compared to serpents and scorpions because of their bitterness, thus also to mountains because of their pride.

This, that *those who received the two zuzims apiece of the poll-tax drew near to Simon*, etc. It was a custom among the Jews from of old, to give, each of them, four drachmas for the honour of God and of the Temple, but after they were subjugated by the Romans, and impoverished, they gave one didrachma only to the chiefs of the synagogue. Now they were asking Cepha, *doth your Master also pay?* But Cepha, as if for the sake of a God-fearing man who was subjected to this obligation like other men, for he was not yet persuaded of His divinity, made answer, *yea*, He payeth; and when Cepha *was come into the house*, Jesus *prevented him*, as He knew things that were hidden and far off, and said to him, *Of whom do the kings of the earth take custom or tribute?* etc., that is to say, that God never takes tribute from His Son, Him who is His partner in His kingdom; but that there may be no cause of offence to their weakness, since they were not convinced of the nature of Him who was hidden, and that

it might not be supposed that He was laying down a law that they should despise anything that is set apart for the honour of God; and because we have nothing just now, *go to the sea, and throw an hook*, etc. p. 40

And it is asked, of the *στατήρ*, that is to say, four drachmas, which Peter found in the mouth of the fish, from whence did it come? from the treasure of the kingdom? as some think, or from the sea? or was it created from the mouth of the fish? Some people say, that many ships are submerged in the sea, in which are *drachmas* and *denarii* and all things, and the fishes that are in the sea feed on them; and they feed not only on *drachmas* and *denarii*, but even on stones, because the nature of fishes is warm, as the martyr *Methodius* said, in that book about the Resurrection against Origen, and it eats everything and digests everything. That *στατήρ* then that was stamped with a royal image, but was submerged in the sea, when it was so, and a fish took it in its mouth as its usual nourishment, our Lord commanded him to bring and give. But *Babhai* the Great, in his book about the Unity, and also *Hannan* of *Hedhairyabh* say that these *drachmas* in fishes' mouths were created out of nothing; in that same hour it went up suddenly to the dry land.

See Migne,
tom. 18,
col. 130,
*S. Methodii
de Jonae
Historia
Fragmen-
tum*

f. 41 b

Now *the child* whom our Lord called, and set him in the midst of them, and said, *Except ye be converted, and become*, etc. is said to have been *Ignatius*, him who was afterwards Patriarch of Antioch: now he saw angels singing in two choirs; and he taught that they should serve thus in all churches. When then they were asking our Lord, *Who is the greatest in the kingdom of Heaven?* our Lord did not wish to return an answer about this, because it was thought of Him, that He would now say something absurd, *Who will be great before that probation?* But He directed His word to what is useful and helpful, that by means of all these things He might admonish the disciples about the things that are asked, for the advantage of all; therefore He *took a child, and set him in the midst of them*, etc. If you really covet the kingdom of Heaven, and that each of you there should excel his comrade, let him take care never to have a quarrel with him about the greatness of honour; but become like this child, who does not care about the greatness of honour. He is worthy of the kingdom of Heaven who is like him in the simplicity and purity of a child loving the things that are right; but he does not care for any rank.

p. 41

This then, *whoso shall receive such a child in My name, receiveth Me*, that is to say, thus will I honour those who are innocent like children: just as the honour which they had from men, I consider My own.

This, that *whoso shall offend any of these little ones which believe*

in Me, it were good for him that a millstone were hung, etc., according as I say that the honour which was done to these humble ones shall be considered Mine, thus also I will bring a severe punishment on those who offend them. Having uttered this word to them all, He says, *Woe unto the world because of offences*. It is known that there are many mistakes of diverse and various things that come from men to those who are in the fear of God, that not only do they disturb them from the contemplation of their minds by contempt and railing, but how often do they bring out the strange religion to men by means of evil doctrine? and chiefly He justly applied a woe to those who are also a cause of error to others.

When he goes on, *If thy right eye offend thee*, etc., that is to say, if thou hast in the church a man who is a cause of offence and injury to many others, spare him not, but cut him off, and cast him out of the church, considering that it is better that he should be removed from the kingdom of Heaven, on account of his contentiousness, than that he should bring others to Hell along with himself. Some say, that this is not applicable to the community, nor about all offences, that *it must needs be that offences come*, for it does not mean that if any one in the church gives offence, this offence was altogether necessary; therefore the word "*needs be*" bears upon the Passion and death of our Lord, for it was His death; let us hear from His mouth, that "except a grain of wheat fall into the ground and die there," etc.; and Peter said, "for to do whatsoever Thy hand and Thy will determined before to be done," and Paul said, "that through death He might destroy him that had the power of death, that is, Satan," and that in the killing of Death there is necessity, and also the death of our Lord, and the restitution of all things by His means is of necessity; therefore we ought to know, that these three words of admonition come in in order into the midst of the narration: (1) *Woe unto the world because of offences*, (2) *for it must needs be that offences come*; (3) *woe to that man by whose means the offences come*; the texture of the word is thus, *whoso shall offend one of these little ones who believe in Me; it were better for him that the millstone of an ass were hung about his neck, and he were drowned in the depths of the sea*. And thus He connects: if thy right hand, etc.; for by affinity of offensiveness our Lord is brought to allude to the offence of His cross; for He says, if such a punishment is fitting to one who offends one of these little ones who believe in Me, what punishment can be found fitting for him who ventures not on an offence, but on My murder? We must know that although the Passion of our Lord was of necessity, yet its perpetrators were not also of necessity, and

that not of their own will did they venture upon this, according to the ascriptions of some; otherwise, the woe would not have been applicable to him by whom offences come, and although His betrayal by Judas was of necessity according to their folly, for what reason was his disruption?

This, *See that ye despise not one of these little ones*, etc., that is to say, do not f. 42 b despise altogether one of those who are thrown out of the Church. He calls these here *little*, because not from hatred or from provocations do I wish that such should go out, but that if it be possible, these also should be converted and should come to virtue. Therefore ye also care chiefly for this, that if it be possible, they also may repent and be saved; considering that the p. מב Angels also, who are with them as with the rest of mankind, do not desist from the attention that would be due to them; and although they possess much boldness with God because of their excellence, they do not overlook and despise these; for about the boldness that they have with God, He said this, that they behold the face of my Father; also because of the revelation which they learn from Him constantly.

BOOK XIV.

He calls the debt which we owe to God *ten thousand talents*, but the debt which we owe to one another *a hundred pence*. A talent was a hundred and fifty pounds which makes three thousand staters. A pound then was twenty staters.

This, that *he commanded him to be sold, and all that he had*; and wherefore was it just that *his sons and his daughters and his wife* should be sold? He made known by this the greatness of the debt, and its unpayable nature; and that it is impossible to be balanced against any works, that He may free us from this debt, so that when it is forgiven by means of repentance, at the last it may be shewn how great was that kindness of the Pardoner.

This, that *he also forgave him his debt*, makes known the greatness of God's goodness; that if only a sinner really wishes to repent, He immediately offers us the pardon of our former sins.

This, that *he delivered him to the tormentors, until he should pay*, that just as he could not pay, thus also his torments could not cease.

This, that *the Pharisees tempted Him*, [saying] *Is it lawful for a man to put away his wife for every cause?* in order that from His answer they might shew that He was teaching contrary to the Law. But what said

p. **סב** our Lord? *Have ye not read, He said, that He who made [them] at the beginning, made them male and female? and He said, For this cause shall a man leave his father, and his mother, etc.* Our Lord then assigns this word as spoken by God; but Moses by Adam; and it is evident that though Adam said it, yet it was not his own, that he should foreknow what should be in the future, but God Himself taught it. Again it is evident that God said it, from this that our Lord f. 43^a said, *Have ye not read that He that made [them] at the beginning, [made them] male and female? and He said also, For this cause shall a man leave, etc. What therefore God hath joined, let not man put asunder.* Clearly God is not opposed to Himself who spoke and created one with the other, and is now destroying His laws; but that what He had joined together, and had been dissolved by means of slackness of will, His only Son now restored by the revelation that is in Me. *Moses suffered you to put away your wives, that by means of a little evil a great one might be reprov'd; and it was suitable that she should be put away, and not put to death; for if they had created themselves, and had joined themselves to one another, they could have separated. But if God made and arranged them, they are adulterers when they destroy and dissolve His Law.*

What is this, that *all men are not capable for this saying, save he to whom it is given?* This is characteristic of our Lord, like that which was said above, that He says some things and prepares other things, and relaxes the lips, and responds to the heart; and is like a man who makes hidden things manifest, that is to say, the soul in the body; thus also here, because the disciples had been thinking, that if to live with a wicked wife be a bitter evil, and a rottenness of the bones, and if to send [her] away be reprehensible with God, *it is good for a man not to take a wife at all.* But our Lord, looking at the difficulty of the command, and that [it worked] harshly in both its parts, in this that if He had said, yes, it is not right to take a wife, not only would He have contradicted God, but also Himself now; for He said before, *What God hath joined together, let not man put asunder;* and if He should say that in every way one ought to take [her], He would have destroyed beforehand the law of holiness and of virginity which He Himself was about to bring into the world, and to establish by means of His disciples. He cautiously avoided both, making the reason depend upon God alone; and this was habitual, like this, that that day and that hour knoweth no man; and this, it is not Mine to give; but to those for whom it is prepared of My Father; but He did not thus know this

p. **סב**
Cf. Prov.
12. 4

Matt. 24. 36

Matt. 20. 23

accurately. And He immediately connects, and by means of three classes explains the word, saying, *there are eunuchs which were so born from their mother's womb*, for this is an accidental thing and a mutilation of Nature; *and there are those who have been made eunuchs of men*, for this is a violent thing; *and there are those who have made themselves eunuchs*, for this is f. 43 b a fruit of the will of free men; for He shews by these things, that it is not altogether the abstention from marriage that is worthy of praise, but choosing of our own will from the fear of God the excellence of not marrying; and for this reason He rejects that first class of those from the womb, and the second one, who on account of vain and human glory have cut off their members and made themselves eunuchs; and He praises this [third class], that on account of God they preserve sanctity. p. 161

Again, in this, that *not every man is capable of this saying*, He distributes honour to continence from marriage; for it was more useful henceforth to the disciples of the New Testament; and like this, that unto you it is given **Matt. 13. 11** to know the mysteries of the kingdom of Heaven.

But again, He yet more honours virginity, in this, Let a man *leave his wife*, etc. and follow Me. But I say, that unless holiness and purity are graciously established in the saints, they have not acquired every work; but now, though they also cry out with the importunity of the motions within them, asking for a refuge and for help, they respond with difficulty to what breaks their plans and incites them to put them straight. Again, if *it is given to him alone who is able for the saying*, where is the place for this, Strive to enter in at the strait gate, and for this, In your patience possess ye your souls, and the parable of the unjust judge and the widow? **Luke 13. 24**
Luke 21. 19
Luke 18. 2 *The Interpreter* says, those who have chosen continence from marriage; this is a grace from God and not of will, that we have chosen for ourselves that through a work perfecting the thing He may complete things which are higher than Nature; that is not our own; and He shews by means of the parable of the idle man, that not in every way is not marrying worthy of praise, but this, that we should choose of our own will for the sake of the fear of God.

This, that our Lord said to the scribe who flatteringly called Him *Good* p. 162 **محب** *Master, Why callest thou Me good?* He did not deny His own goodness, for behold, He called the tree good and the seed good, and [He said] of Himself "I am the good shepherd"; and He said, He that soweth the good **John 10. 11**
Matt. 13. 37 seed is the Son of Man; and how can the seed be good, and its Sower evil? **Ephraim,**
Diat.
(Mös.) but first, in order to reprove him, because he had praised Him flatteringly; **p. 174** second, in order to shew that He did not need to be testified to and be

praised by man ; third, because He answered him against his mind ; for
 f. 44 a this man was oppressed by the love of glory, and he wished to be praised
 by our Lord, as by a man whose excellence was acknowledged by every
 one ; and therefore he began with praise, that is to say, to incite Him that
 He also should consent to praise him ; but our Lord, because He knew his
 mind, that he had not inclined to virtue, and that if He shewed him
 the way of virtue, he would murmur because of his lassitude and
 because of his attachment to earthly things, answered well, *Why callest thou*
Me good? for behold, after a little while thou shalt change to murmuring,
 and instead of good thou shalt call [Me] evil and envious, because I have
 advised thee to dispense thy riches, etc., taking the Law as a help to thy
 thought ; which not only does not command us to disperse our possessions ;
 but on the contrary, even the reward of virtue which it promises to the
 righteous is opulence and affluence in earthly things, and because of this,
 thou sayest that *God alone is good*, He who promises things here to those
 who obey Him.

This, that *it is difficult for a rich man to enter into the kingdom of*
Heaven ; He does not here call *rich* him who has possessions, but He calls
 p. 44 him who is very diligent for the collection of money, and who limits his
 hope to visible things, that is to say, a man unjustly rich ; but He calls
a camel here the camel of the flesh, and not anything else, according to
 the opinions of fools.

This, that *ye shall sit upon twelve thrones*, etc., that is to say, ye shall be
 with Me in the association of the kingdom and in honour, all the Jews
 being judged by comparison with you ; and ye, because of the greatness
 in which ye shall be, shall be known, that ye have duly left everything
 for My sake ; but these shall justly receive punishment, because they did
 not obey My words.

This, that *he shall receive an hundredfold, and shall inherit everlasting*
life, that is to say, *an hundredfold* here for what he has left, and shall
 inherit everlasting life beyond. Again, this of *an hundredfold*, that is to
 say, that on account of the fear of God a man finds many men, some
 of them in place of *brothers*, others in place of *fathers*, others in place
 of *children* ; they shew a genuine love towards him, and they make up
 his deficiency.

This, *But many that are first shall be last, and the last first* ; that is to
 f. 44 b say, that there shall be many who have come at the last day into the fear
 of God ; who have practised virtue with warm love, more than those who
 are now thought to be believers ; and if from their love they are compared

with these, they will be found to be the first; as priority in honour is given to every one not according to time, but according to will.

The kingdom of heaven is like unto a man, a householder, who went out in the morning to hire labourers, etc. He calls God *a man*, and *labourers* those that live virtuously in the Church, and *the vineyard* believers, and *the morning* the beginning of the Gospel preaching, and *the agreement with the labourers* the measure of their lives; and *their being sent into the vineyard* their separation to works of service, and *a day* the time from His coming until the end; for [He calls] *those who were hired in the morning* those who believed then when He walked on the earth. [He calls] *those who were in the third hour* those who believed after His ascension; *those who were in the sixth and the ninth hour* those who believed throughout the ages, and when they came into existence He brought them into His service. But He said they were *idle*, that is to say, far away from teaching as not being come into the world. [He calls] *those of the eleventh hour* those that believed at the end of the world, those about whom He said truly, that *no man hath hired us*; that He might announce that the thing is, not their fault, but because they had not yet been born; yet after they had come into the world, then they also had received the knowledge of good things; but He said well about those first ones, that they *had borne the burden of the day and the heat*, because there had also been many labours in that time, as those who believed from that time endured many persecutions and evils from the heathen and from the Jews. But by means of this our Lord shews, that although no affliction befalls a man, but his will is prepared to endure afflictions because of his love to God, this diminishes nothing from him, because the time of persecutions had not arrived. He calls the end *the evening*. Some have thought that our Lord calls those of *the eleventh hour* those who have passed all their lives in follies, but in face of the end of their lives have inclined to virtue; others say that He calls thus those who received baptism at the last, and then immediately died. But both these [ideas] are very foolish; otherwise, what place would there be for that [word] of Paul, that He will render to every man according to his works? But *Hannan* and *others* say that *no man hath hired us*, is not that they had not yet come into the world, as some have said, but that none of the doctrines of the Gospel had been revealed, for that reward is kept for him who works in it, for it is to the *vineyard* they are sent, not to the *world*, and it is for the *Gospel* they are hired, and not for *birth*; for coming into the world is not voluntary, nor is there a reward for it, because it is not their own to choose when to be born, and when to believe.

p. 16

p. 17

f. 45 a

Rom. 2. 6

BOOK XV.

This, *beginning from the last*, first, because of the difficulty of the time, as it is said that hard times shall come, second, that those who are called *last* and whom He conceives to be in life, are not dead, but while they are alive they are changed; third, that also at that time no miracles were wrought as in former times. *An hour* therefore ought to be understood about the shortness of the time, which is either the last hour of life, or in a month or in a week of years and of days, like a robbery and a sin, which is but for an hour; but the equality of the recompense he does not understand as about the whole of the reward, but about the entrance to the kingdom, for not all those who have cultivated righteousness shall sit with the Apostles upon thrones; thus *the first shall be last, and the last first*. He says that this is My design by this parable, that not priority and posteriority help and hurt those who labour in My Gospel, but a strict conscience and perfect faith.

He calls death *the cup*, but *baptism* the entrance to the grave. *Hannan* says that he calls the Passion and death *the cup* and *baptism*; *the cup* because although for a time it intoxicates and stupefies, yet at the last it gladdens and delights; but *baptism*, because for a time death is held in it. *Mar Ananjesus* says that *the cup* is death; but *baptism* alienation from the world and worldly things.

This, that it *was not Mine to give, but to those for whom it is prepared of My Father*, that is to say, these things are not given by request, and not simply as a gift, but they are the compensations for the labours and vexations of here. This, that *it is not Mine*, is not a sign that there is no power, but that it is not justice.

This, that He says it *is prepared of My Father*, is not without Him, because there is one Will and Power, etc., His own and that of the Father; He says that the things which the Father doeth, these also doeth the Son like Him, and all things are in His hand, and without Him nothing was. He possesses equal power about His own work as the Father, and He certainly judges and recompenses all, to those on the one hand thrones and crowns, to those on the other hand torments; to those on the one hand, He says, "Depart, ye cursed, to everlasting fire," and to these on the other hand, He says, "Come, ye blessed of My Father," etc.; therefore He gives to whom He wills.

This, that *they may sit on the right hand and on the left*, yet nevertheless He says that *it is prepared of the Father* only, because of the Incarnation, because of the visible flesh ; because the Man alone was comprehended as yet, because of the weakness at that time of the household and of strangers together. Our Lord does not grant the request of the sons of Zebedee, because it was anticipating Him, and He promised thrones to Peter ; and if He had promised at other times, He would have cancelled that first [promise] etc. Look in Mark.

And as Jesus went out from Jericho, He went out to Jerusalem, because [Jericho] bears the type of this world ; but Jerusalem of the world that is to come ; while by means of His going out of Jericho, He expelled human nature from this world ; and by means of His entrance into Jerusalem He typified our entrance into the world to come ; for with the head of the body, the members also necessarily went out and went in ; and it is evident that Jericho is compared to this earth, first because just as the inhabitants of Jericho opposed Joshua the son of Nun, thus also our nature by means of Adam opposed God ; second, that as it [Jericho] received two curses, one that Joshua the son of Nun said, "Cursed be the man that riseth up and buildeth this city Jericho," etc. ; and one that God [said] to the household of Adam, "Cursed is the ground for thy sake," etc. ; third, in the seven circuits about Jericho, and in the seven days and the seven priests and in the seven trumpets are typified those things that are to happen in the world at the last day ; and the seven thousand years in which the Great Bear is going round the course of our nature ; although others [say] that this world exists for six thousand years.

Josh. 6. 26

פ. סל
Gen. 3. 17
Cf. Josh.
6. 4

This, that our Lord asked the blind men, *What seek ye?* and the disciples, *Whom do men say that I am?* etc. ; not that that Knower of all hidden things, and things that were far off, the Searcher of the hearts and Trier of the reins did not know ; but first, that He might be like His Father in this, as also in all things ; and just like His Father, who asked, "Where art thou, Adam?" and of Cain, saying, "Where is thy brother?" and of Moses, "What is that in thy hand?" etc., thus also the Son asks, etc. ; second, that He might make room for teaching him and for giving an answer at the same time, to the disciples and the blind men together ; third, that He might not be accused as an impostor and a self-glorifier, because He was testifying about Himself that He was the Son of God ; then the blind men seek the usual alms, but He gives them healing which they did not seek ; therefore He asks that they should speak and pray for the opening of the eyes ; fourth, that the faith of the blind men

Gen. 3. 9

Gen. 4. 9

f. 46 a
Ex. 4. 2

should be manifested in a public form, but the want of faith of the Jews should appear like the Sun.

But *Bethphage*? Some explain it as the partition of the ways, others as the crossing of the roads, others [say] Bethphage, that is to say, the house of the insipid fig-tree; and they bring evidence from the *Diatessaron*, and from Greek transcripts; in the affair of Zakeouna, him who was short in bodily, as also in spiritual stature, and it is said that to see Jesus he went up into *sycamores*, which are in Syriac *insipid fig-trees*.

But our Lord here uses a beast of burden, which was not His custom; not on account of the fatigue of the way; and it is evident from this, that He went on foot seventeen miles from Jericho to the House of Olives, but He used the beast of burden from the House of Olives to Jerusalem, a little less than two miles; in order that even so He might image types in this, first, because He went on foot from Jericho to Bethphage, that He might typify the labours and vexations of human nature which our nature bears in this cursed earth from transgression of the commandments and to this point; but from Bethphage the beast of burden and what preceded it typify sufficiently the abrogation of the fatigue of our nature, and its liberation from tribulations to the repose that is in Heaven; but second, with the beast of burden, that it typifies the riding on the flaming clouds, His own at once and ours, with which He will go up at the last day to Heaven, and we also, according as Paul says, shall be caught

1 Thess. 4.
17

up with them in the clouds to meet our Lord, etc. But *an ass*, and not another animal; that is to say, *Balasta*, a white ass; first, that He might destroy Pride, the offspring of Satan, and typify humility, the fountain and cause of all our good things; but second, a *Balasta*, which signifies His lordship and His kingdom; for it was the custom of satraps and kings of that time to parade about in honour upon such animals, and an evidence of this is Debora the prophetess and wise woman, saying, "Ye that are

f. 46 b distinguished among the peoples, bless the Lord, and ye that ride on white asses"; third, that He might establish a law for the shepherds and rulers of the Church, that as much as possible they may bear labours and hardships for the sake of the deposits with which they are entrusted, and that if there happen to be a necessary reason, they may use repose and a vehicle; but only what is of little value, and such like; and leaving what might puff up, they may strengthen themselves in humility of mind; fourth, by the *ass* He signifies how asinine and brutish our nature is of all that is Divine, as Isaiah testifies, "The ox knoweth his owner, and the ass his master's crib," etc.; fifth, but two were brought,

Judges 5.
9, 10
p. 106

Is. 1. 3

an ass, I say, and her colt, and He rode upon them both, as *the Interpreter and others* testify, sometimes on one, and sometimes on the other, to shew that He subjugated both beneath His sway, the Nation and the Nations together; and by the she-ass He signifies the conversion of the Nation, which before was toiling and labouring in the burden of the legal things; by the impetuous *colt* [He signifies] the Nations as not subjugated and not learned in the Law; sixth, that He might signify by them both, that the first and the last, and the fathers and the children, and the obedient and the disobedient, and brute bodies, and peaceful souls, would be brought under obedience to Him; seventh, by the *colt* He signifies about His power, that though it was a colt not broken in, “whereon never man sat,” as Mark testifies, without a saddle or a pack-saddle, with nothing on its neck, no rope nor halter nor bridle, and He went up and down those difficult and rugged lanes, and by those tangles of branches and clothes, that were in the way, and leapings of snares, the colt was not made wild and did not kick, but it was very nearly humanized, and reproved the pride of the scribes and Pharisees, who completed the beasts and animals and resembled them; and just as the Sea bore Him and did not drown Him, thus also the colt bore Him and did not get fractious, for the creatures felt that He was their Lord; the Sea submitted to Him and became calm, the Wind ceased, Legion went away, the Fish gave up the money, the Fig-tree dried up, and the Colt became quiet. Mark 11. 2

But the crowds were divided into four parts, before Him, and behind Him, and on His right hand, and on His left, for the mystery of the splendour of the last day; for just as in the last day the wicked shall remain in the caves below, their eyes darkened, and shall weep and wail, but the good shall be arranged in four orders, His Angels before Him, the Righteous who have not sinned at His right, the Repentant at His left; and the children behind Him; and they shall sing praise, and go in with Him to the banquets above; thus also congregations here are arranged with the prayer of Hosanna; their cry signified about the victory which they possessed by His means over Satan and Sin and Death, etc. p. ٥٤

But when *He entered the Temple, He cast out all the moneychangers*, that is to say, bankers, and the *buyers and sellers* and altars and sacrificers together; first, that He might fulfil the prophecy, which said, “The zeal of Thy house hath eaten Me up,” and “My house shall be called a house of prayer,” but not a house of merchandise; second, that they were accustomed to sell in the courts of the Temple materials useful for the sacrifices, on pretence of relieving the buyers from labour and toil, and that there might f. 47 a

p. ١٢٥ be no impediment to the Divine sacrifices; but in reality it was a sign of
 Ephraim, cupiditv and of audacity, because these sheep and oxen, etc. that were sold
 Diat. there were those that had been offered to God, and the priests sold them
 (Mös.) anew, as Mar Ephraim also testifies, so therefore, because our Lord knew,
 p. 181 He justly drove them out; and third, by the driving out of these people,
 Heb. 9. 28 He typified the cessation of sacrifices and ending of the Laws which were to
 take place to some extent in the person of our Lord, who was offered for the
 sins of many, but completely and perfectly in the new world; but fourth,
 it signifies His lordship and dominion, that before all His enemies He
 forbade and coerced, and drove out, and there was no one to open his mouth
 and murmur, for they were restrained by His many miracles, and by His
 strength He conquered all; fifth, because like a true Teacher, He first
 sic figured in Himself all the ecclesiastical degrees which He instituted by
 Luke 4. 16, the Temple, and the book was given to Him and He read, "The Spirit of
 18 the Lord is upon Me," etc., and the Diaconate, when He caused the
 multitudes to lie down in the wilderness, and when He washed the feet of
 the Disciples; the Eldership, on the other hand, when He broke His body
 and mixed His blood; and the Episcopacy, when He breathed on them,
 John 20. 22 and said, "Receive ye the Holy Ghost"; and the Patriarchate, when He
 ascended into Heaven, and lifted up His hands and blessed them; and the
 p. ١٢٦ Subdiaconate here when He made a scourge, and purified the Temple; but
 f. 47 b He made the scourge, not to strike the image of God, or He would have
 struck His own image with it; but He drove out the beasts with it.

Now *Hosanna* is a Hebrew substantive, according to some on the one
 hand it is translated into Syriac as "Salvation"; according to others
 on the other hand and in reality it is "Praise." But not thus had the
 High Priests and Pharisees been enraged and tormented, had not *Hosanna*
 signified "Salvation"; for many Saviours had risen up in Israel, not only
 true ones, but also evil ones. Now the babes and *children* who were *crying*
 out were not yet able to speak according to *some*, but were forty days
 old, who had come up with their mothers from all the regions of Palestine
 to the House of the Lord, that they might offer sacrifices for them, as the
 Law commands, and there is a tradition that from the day when they
 cried *Hosanna* they did not again speak, until the usual time of speech; and
 this in order that the thing might be more wondered at, and that it should
 not be supposed by calumniators that it was something usual that was
 occurring.

Now this, that *in the morning, as He returned to the city, He hungered;*
and He saw a fig-tree in the way, etc.; not from hunger was this Satisfier

of thousands and myriads troubled, according to His outward man, the Word; this is evident from many things; first, that it was the morning hour as yet, which removes even gluttons from hunger; second, because it was not the time of fruit, as Mark says, for it was Nisan, when the trees are still sprouting, but not in fruit; third, because if it had been the time of fruits, and [the tree] had been deprived of them, it would not have been worthy of punishment, inasmuch as it suffered thus not by its own will, but by nature and by necessity and by chance; fourth, that if He hungered, why was He hindered from eating and afterwards going out? for He had even dwelt in the house of His friend Lazarus. For He who for three days had passed the night out of doors, staying in the Temple, and no one knew Him; and then He remained without food for forty nights and days, how was He troubled by hunger in the morning? He who brought out the stater from the fish, and from a little bread fed many thousands; He could have either made His hunger pass away from Him, or prepared Himself food from something or from nothing. Did not that Knower of all then know, He who knows His Father, as His Father also knows Him; He who saw Satan fall from Heaven, and Nathanael sitting under the fig-tree, etc., that the time of fruits had not yet come? and if it had been the time of fruits, did He not then know whether there were fruits on it or not before coming near it? or when He came near it, could He not have commanded, and it would have given fruits, as also He dried it up straightway? but it is evident, that it was not natural hunger, but providential and from a special cause; for it was also a custom of our Lord, as I said above, to act one way, and shew another, like as He used with the Canaanite woman, and the Magdalene and others; therefore here also. For at this time His Passion was drawing near, lest weakness should pursue Him, which he received of necessity and unwillingly, and [because] it was needful to shew His power to His disciples and the crucifiers together; He does not shew this upon men, for he was a lover of men and merciful; for again, if He had done this with a man, [and] shewed His power, it would have been supposed that he suffered for his sins, and not by the power of the factor; but He is shewing the possession of these things, and from the possession not of beasts and animals of great value and easy to hurt. But He destroyed a tree, and of trees the one that above all is moist and juicy; which even if it be cut hardly dries up for a long time. And He dried this up by the outgoing of His word, and by this He shewed to the crucifiers that He suffered of His own will; and that if they repented not, behold! the sharp axe with which

p. 70
Mark 11.13

John 10.15
Luke 10.18
John 1.48

f. 48a

p. 186

Ephraim,
Diat.
(Mös.)
p. 186

Ephraim,
Diat.
(Mös.)
p. 186

Luke 13. 6
Ephraim,
Diat.
(Mös.)
p. 184

p. 336

f. 48 b

Ephraim,
Diat.
(Mös.)
p. 182

John 2. 19

Mark 13. 2

Ephraim,
Diat.
(Mös.)
pp. 182, 183

this tree was cut down was laid at the root of their tree, which should be cut down, and fall into the fire. But *some* say that the fig-tree was for a parable, that of the Israelite Synagogue; for "A certain man had a fig-tree planted in his vineyard"; that it was spared for a time from cutting at the persuasion of spiritual persons and prophet workmen, in the hope that it would cultivate fruits, that is to say, by agriculture; and after it yielded no fruits and also killed His Son, it was condemned to a curse and everlasting eradication; *others* say, that it was in order that our Lord might be crucified upon it, that as by it Sin entered, for the tree that Adam's family ate of was a fig-tree, by it should come in righteousness and redemption from guilt; which also happened when its masters brought it into the city, the crucifiers took it and upon it they crucified our Lord. That I may seek from it an etymology, they say it was called a *fig-tree*, because it incited and called out to the household of Adam the offence that was in it, saying, "Come, thou, Eve, to me." *Others* say that when the crowds were cutting [branches] from the trees, and throwing them in the way, the master of the fig-tree did not allow them to cut from it, and for that reason He [Jesus] caused it to wither. *Others* say that just as the Gadarenes put a barrier that they should not go out to our Lord, and for that reason He strangled their swine so that they might go out when they did not wish, thus also the master of the fig-tree fixed in his mind that he would not go out to Him; and for that reason He caused his fig-tree to wither that he might go out when he did not wish; for by all reasons He wished the salvation of men. *Others* [say] that because our Lord said of the Temple of His body, that "in three days I will raise it"; and of the Temple of stones, that "there shall not be left here one stone upon another that shall not be thrown down," which word was a puzzle; He confirmed His saying by means of the sign of the withering of the fig-tree. *Others* speak otherwise about the fig-tree; nevertheless the correct notion is the first one.

BOOK XVI.

A certain man had two sons, etc. He calls God *a man*, and the Nation and the Nations, *two sons*. He calls the Nations him *who did not obey to go into the vineyard*; those who of old were not subject to His authority, but at the last obeyed and received the Gospel from the Apostles. And the Jews He calls *the other son*, those who received the Law by means of Moses, but at the last trampled on and despised His commandments.

This, that *the publicans and the harlots shall go before you into the*

kingdom of Heaven, this of *go before*, instead of *inherit*, He said, in the same way as also [He said] “there shall be last” instead of “they shall be cut off.”

This, that *a certain man planted a vineyard*, etc. He calls God *a man*; the Nation which was fashioned in the fear of God He calls *a vineyard*; and the protection which was given them in the Divine help, *a hedge*, by which they were kept in their land. The Temple [He calls] *a tower*, and the altar of incense *a wine-press*, and the altar on which was poured out the blood of the sacrifices; the order of the priests, [He calls] *husbandmen*; and others, on whom it devolved to take hold of the Nation, that by the teaching of the Law they might present *the fruits* to God. [He calls] the prophets who came to them from time to time, *servants, who were sent*, and they bore many tribulations from the Nation. He calls His own coming the *sending at the last* of His Son, whom they also *slew*.

Ephraim,
Diat.
(Mös.)
p. 192

This, that *the stone which the builders rejected*. He calls Himself *the stone*, and the Jews *the builders*, saying this, that the word that is written in the Psalms is fulfilled, in that you, like builders, suppose, by means of that which you have brought near to all men by means of the teaching of the Law, ye are delivering Me to death and rejecting Me; but at the last ye shall see Me, that I was the cause of the greatest good things to men, to Gentiles as well as to Jews. I am in the place of a stone that is useful for the binding of *the corner*, because I bring among them by means of faith in Me, one conjunction and completion, although [they are] here very far removed from one another.

f. 49 a

p. 192

This, that *whosoever shall fall on the stone shall be broken, and on whomsoever*, etc., the leaders of the Nation shall fall on this adamant¹ stone; but objects of worship and idols shall be scattered by it. *Others* say, those who fell upon it and were broken, were the crucifiers, and kings of the Heathen, who persecuted it, and it crushed them, itself remaining unmoved, that is to say, they are endeavouring to destroy the Faith, and not succeeding, yet hurting themselves still more; but those that *fall upon* it, are all heresies of corrupting doctrines, on whom it has fallen, and has scattered them to every wind as with a fan and with a winnower.

Ephraim,
Diat.
(Mös.)
p. 193

The kingdom of Heaven is like unto a man, a king, who made a marriage-feast for his son. He calls God the *man*; and the conjunction of the Church of believers in love to Him [He calls] the *marriage-feast of his son*; but the Jews *the guests*; those who formerly through the discipline of the Law had been *bidden* to this faith by means of prophets.

¹ Note in margin, of adamant, that is to say, diamond.

But this, that *he sent forth others* after the first, signifies the sending forth of the Apostles before His Passion, sending them two and two; but they were *sent* again also after the Passion; not they alone, but also many *others*; and He said well, sending them the second time, that *all things are ready, Come* to the feast; the dispensation of the Passion was at that time complete; and from the time that He rose from the dead and ascended to Heaven, the gift of the Holy Spirit was *ready* for those who were assembling.

p. פסח But they were hindered by a *farm* and by *merchandise*, that is to say, those who on account of fleshly desires were not willing to come to the fear of God.

This, that *they beat and killed some of his servants*. He spoke about what was done by the Jews to prophets and Apostles; and from henceforth also their city was rooted up by means of the Romans, but also because *the wedding was furnished with guests* from among the Gentiles.

f. 49 b Again, *the king saw a man who had not on a wedding-garment*, that is to say, he had not done deeds that corresponded with Faith, nor had he fulfilled the service that was due to God, and he justly commanded about him that he should receive punishment. *Qahtarāyā* says that He calls dwelling in the earth *outer darkness*, because he is dark who is shut up in it, that is to say, after the Resurrection. *Hannan* says that *My oxen and fatlings are killed* is a prediction of the things that should happen. After His death many should be sent by the blood of their necks to the true and reserved and everlasting feast.

This, *How camest thou in thither?* is understood about the Church; for it cannot be that the Lord of the feast should be pilfered from by a form of error, and that there should be no scrutiny till after the entry to the kingdom.

p. פסח Afterwards the Pharisees plotted against our Lord, if haply *they might entangle Him* in giving an answer incautiously. Therefore *they sent unto Him Herod's soldiers with their disciples* to ask Him, *Is it right to give tribute* to the Romans, because they hoped that He would be ready to say "It is not right," and thereupon the Herodians would seize Him as a rebel, who was inciting all men to make insurrection against the Romans. Because of this they also used many praises to Him, that *He regarded not the person of men*, because they thought that by these words they would incite Him to say something like this. But *Why?* our Lord [said], *Why tempt ye Me, ye hypocrites?* to let it be known that it was not hidden from Him that their praises were in cunning.

This of *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's*, etc., that is to say, if you say that *this image on the penny is Cæsar*, whatever is Cæsar's give to Cæsar; but fulfil towards God the things that are still more due from you to Him. It is possible for you to give tribute to Cæsar in money, and pay likewise to God in purity of soul the service that is due to Him. The rule of subjection to kings and rulers our Lord established with this, *Render to Cæsar*, etc.

BOOK XVII.

Now Josephus says that after the Return from Babylon, the Jews were divided into seven sects, the Pharisees, the Sadducees, the Essenes, that the Essenes were Maccabees, Josephus says; the Ananites, the Herodians, the Zealots, and the Nazarenes. The Sadducees were named from Zadok, chief of their dogma, and they raised up many persecutors against the Gospel; and also James, the brother of our Lord, they made a tumult against, and took him, and he was killed. They were the cause of the race of David being investigated by the Romans. They, like the Samaritans, held only the five Books of the Law, but they did not assent to the Prophets¹; and they disbelieved in the Resurrection and in angels, etc. that are invisible. But the Pharisees acknowledged the Resurrection; but they said nevertheless that after the Resurrection, they would do the very same, eating, and drinking, and marrying, etc.; therefore the Sadducees brought in well the history of the woman married to seven, who died without children; deriding the Pharisees by the asking of this question. *Therefore*, they said, *in the Resurrection, whose [wife] shall she be of these seven*, of all of them promiscuously, or of one of them unjustly? And if there be a man who has consorted with many women, to which of them shall he be in the Resurrection? to all of them together? or from hatred of jealous women, to one of them? or from the number of writings of divorcement? But our Lord disappointed the hope of both sides; of the Pharisees on the one hand, by saying this, that *in the Resurrection* from the dead they do not eat, nor are *given in marriage*; and of the Sadducees on the other hand, by saying this, that *I am the God of Abraham, the God of Isaac, the God of Jacob*, etc., that is to say, you ought to teach about the Resurrection, and also from this that God said by means of Moses, about those that had died long ago, that He called Himself their God; for God would not have called Himself the God of

Cf. Josephus, *Ant. Jud.* Book 13, ch. 9, and *de Bell.* Book 2, ch. 7

Hegesippus, *Hist. Eccl.* (Routh, *Reliquiae*, vol. 1., pp. 211, 212).

f. 50 a
p. 170

¹ Note in margin. Scribes and Hemero-baptists, that is to say, those that were baptized every day. See Hegesippus (Routh, *Reliquiae*, vol. 1., pp. 207, 223—4).

these people, if He had not known that their souls were alive, and was also intending to raise their bodies again and give them to their souls.

When our Lord asked the Jews, *What say ye about the Christ?* p. **פסוק** *whose Son is He?* and they replied, *The Son of David*. And our Lord answered them, How can He be his Son, for *the Lord said unto my Lord*, etc. Why was their mouth shut? They ought to have answered, that he is called Lord, as Eleazar calls Abraham "My Lord," and Elisha Elia, etc. Those who talked impiously that our Lord did not take manhood, were henceforth armed, saying, Behold! He also said to the Jews that He is not the son of David; and the erring ones did not understand, that our Lord did not say according to the abrogation of His Humanity, *How is He his Son?* but to shew, that He was not only a man, according to their supposition, but also God, and He was not concealing that He was a man; but was teaching, that in His humanity He was the son of David, but in His divinity [He was] David's Lord; but f. 50 b their tongue was shut, because both names, that is to say, *the Lord*, and *my Lord*, were written as ineffable names, that is to say, by the name of *Jehovah*; but the ineffable name was established by Moses as a law, that it should be written with special characters, and that they should not roll it about with their tongue, according to the honour of God; and it was written in the middle of the lines, **יהוה**, that is to say, *Jehovah*, whose name is secret, they wrote above in honour, *Adonai*, that is to say, *My Lord*; and when they came to that ineffable name, that is to say, the name of the Hidden One, they did not roll about these four signs at all with their mouth; and they did not write anything else with them, except the name of God; but they read *Adonai* or some other name which was written in honour above; but after *Symmachus*, the changer of both these names that had been written in an ineffable name, interchanged p. **פסוק** them, and put *the Lord* and *my Lord* to be read, that is to say, *Sware* Is. 7. 14 *Adonai to Adoni, sit at the right hand*, also this, "*Behold, a virgin shall conceive, and bring forth*," he changed to "*a young girl*," and [he changed] Is. 9. 6 "*God*" to "*the Strong One of the Ages*"; and instead of "*the Messiah*" (Pesh.), Dan. 9. 26 *shall be put to death*," "*the oil shall be cut off*," etc. Such things he established.

This, that *the Scribes and the Pharisees sit in Moses' seat*; that is to say, in succession to Moses they teach the Law to others. He calls *heavy burdens* the difficult commandments that are in the Law, or their own vain observances; but He calls *phylacteries* the ten Words that were spoken by God, those which they hung on their neck, as also the faithful now hang

¹ in Codd. **אמר ואלו** sic.

the Gospel on their neck. He calls *borders* the plaited fringes which they bound on the edges of their cloaks.

This, *Be ye not called Rabbis*, nor *Fathers* nor *Masters*; He does not warn from the name, but from the feeling and the thought, and [says] that like brethren they should endeavour after concord with one another, not striving to be in the position of leaders to their brethren; but consider that all virtues are prepared for in common by gift from God, who uses equal honour to all men, proselytes, strangers.

This, that *ye shut up the kingdom of Heaven against men*, that is to say, that if these had believed in Him, all the common people would have believed also, because they hung on them and looked to them.

This, *ye blind guides*, that is to say, not knowing duty, ye do not confess it to others, perhaps not even to any.

p. ٢٥

For whether is greater, the gift, or the altar which sanctifieth the gift? f. 51 a
that is to say, how is it that ye do not even know this, that the altar is greater than the gift? for as long as what is offered is put upon the altar, then we know that it is sanctified; for He here calls *the gift* the vessels of the service, which were wrought of gold and silver, and were afterwards offered; when they were put upon the altar, they were then considered holy by us; for the sacrament that is performed by us is something apart from the vessels into which it is put; for when this is completed, and it has become an emblem of the body of the Christ, it is exalted to a much higher honour than the altar.

This, *Fill ye up also the measure of your fathers*, that is to say, My death is wanting to the completion of the wickedness of your fathers, and is being filled up by you; in that they killed the servants, and you the Master.

BOOK XVIII.

This, *Behold I send unto you prophets*, etc. He calls *prophets* those that have received this gift, like Agabus and the daughters of the Evangelist, etc.; *wise men*, those about whom Paul also said that to some is given the word of wisdom by the Spirit; but *scribes*, those who have received grace to teach and interpret the voices of the Divine Scriptures, those whom Paul also calls *Teachers*; and he mentions many *righteous* persons whom they had killed, Abel, and Zacharia, those whom there was no just cause for killing. Some [think] that this *Zacharia son of Barachia* was the father of the Baptist, whom they *slew between the Temple and the Altar*, by the

Acts 21. 9
1 Cor. 12. 8

p. ٢٦

command of angry Herod ; in this that *Abel* begins the first righteous men, and *Zacharia* finishes among the last ; but *Hannan* says that this *Zacharia* was one of the sons of Jehoiada the priest, who was killed along with his brothers by King Joash, who recompensed things like these to his sons instead of many good things that he had seen from him.

In this, that *His disciples came near to shew Him the buildings of the Temple* ; the disciples, then, because they were agitated by these words that He was speaking about the destruction of the city and the Temple, *Behold, your house is left unto you desolate*, etc., were shewing Him the beauties of the buildings ; not that He had not seen it, but that they might turn Him away to pity, that He might not threaten such a thing against the Temple ;
 f. 51 b but He said unto them, *Verily I say unto you, There shall not be left here one stone upon another*, etc. Now this was fulfilled first by means of Aelius Hadrianus Cæsar, who plucked up Jerusalem by its roots, carried away the stones of its wall and cast them into the lake of Sodom ; then hewed other stones from the mountain, and with them re-built it, and called it by his name Aelia and Aeliapolis ; but it was afterwards destroyed again by Julian the Apostate ; and he, in order to falsify the word of our Lord, that *there shall not be left here*, etc., induced the Jews to build
 p. 51 b it, and its Temple also, which had been destroyed after Hadrianus. But after the Jews had destroyed the Temple from its foundations in order that they might make its building firm, all that they had dug in the day was filled up in the night without human hands ; until fire was kindled from its foundations, and burned many of them with many idols that were there. But the disciples, because they believed that all these things should take place at one and the same time, the destruction of the Temple and of the city and His own Advent, and the end of all, were asking Him, *When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?* so therefore our Lord also mixed together the things that were going to happen in the last destruction of Jerusalem, with those that should happen at the end of times.

This, that *whosoever shall fall upon the stone*, etc. Those who *fell upon the stone* were the rulers of the people ; but those that should be winnowed by it were the images and other idols, that is, while they were seeking to destroy the faith of Christ they were hurting themselves, and were kicking against the pricks, and they were winnowed to every wind by the fan of the Romans, etc.

This of *Fill ye up the measure of your fathers*, that is to say, your deficiency in perfect wickedness, which is putting Me to death. Then this,

when ye shall see the sign of the abomination of desolation, spoken of by Daniel the prophet, stand, etc.; for because the Jews called out at the Passover, "We have no king but Cæsar!" therefore Pilate in the night introduced into the Temple the image of Cæsar, that is to say, of Gaius, who reigned after Tiberius, and required of them, that if that word of yours be true, worship his image like the rest of the nations of his Empire. Because of this an insurrection began, and commotions, and never ceased, until the burning and complete destruction. Some say it was the likeness of an eagle; but *Mar Ephraim* says it was an ensign, that is to say, he put upon a spear banners on which an eagle was painted; and brought [them] into the Temple. Others say that Pilate brought in heads of swine. As to the great affliction that came upon them, according as our Lord had said, one may learn accurately from Josephus, who saw with his own eyes all these things that happened to them; he says that while all the Jews of Palestine were assembled and shut up inside Jerusalem, to keep the Passover together and to rebel against Cæsar, Titus began to afflict the city with tribulations by means of the Roman army, and all this pestilence and famine pressed upon them, so that they should eat old skins that were putrid, and the shoes of their feet, and the covers of the sheaths of their swords and their shields, and the corpses of men and animals; women too with their hands slaughtered their children and ate them; yet with these things, they were divided into three parties, and fought with one another, and those who were victorious closed up with vetches the interior exit-passages of the condemned; and those who were found to have been nourished they strangled by the throat, that they might press out the nutriment. They hung up children, and dashed them upon the ground, that they might restore the food they had swallowed. For those with whom riches were found swallowed balls of gold and fled to the Romans in secret, and when they went out, they searched their evacuations and took the grains which they had swallowed. But the Romans, when they learnt this trick, cut open the stomachs of the fugitives, and took the gold that was in their bowels. So the Romans captured the city with weapons of war; the Temple on the one hand they burned, and the walls on the other hand they broke down; the number of those who died by the sword and by famine was a hundred and twenty myriads; and those who were taken alive, such as were of youthful age, of seventeen years and under, and were sold into slavery, were nine myriads; but the rest were sent in chains to Egypt to bitter labour. The sum then of all those captured by Titus was 300 myriads; but a myriad is 10,000.

John 19. 15

p. 15

f. 52 a
Ephraim,
Diat.
(Mös.)
p. 218
p. 214Josephus,
De Bell.
Jud. VI.
iii. 3

VI. iii. 4

Josephus,
De Bell.
Jud. V. x. 3

v. x. 5

v. x. 1

p. 15

This, that *except these days should be shortened*, inasmuch as from the 15th of Nisan until the 9th of Ab they were besieged; this, that *for the elect's sake the days shall be shortened*; He calls then *the days that are to be shortened* the fixed [days], and by *the elect* He does not mean the Apostles, because they had already gone out of Judæa, but He speaks of the believers who are found at that time.

This, that [*He is*] *in the chamber*, that is to say, in peace.

This, that *as the lightning that lighteneth out of the east*, etc. He does not say that all *lightning shineth out of the east even unto the west*, inasmuch as it happens and lightens in one place, and in another not; but He takes an illustration from the lightning about the suddenness of His last Apocalypse, and that He will be seen equally by all, no one having need to learn of His coming from another, etc.

For in this, that *wheresoever the carcase is, there will the eagles be gathered together*, He signifies two things, both that He will not come down to the earth, and that not even the righteous will have need of this, because they also will possess wings, and will meet Him in the clouds, and will feed on Him constantly as on the nutritious body of a bird; He not being insufficient, nor they starving; and as by means of what He said above, that their worm dieth not, and their fire is not quenched, He shews the immortal pain, which is immortality; inasmuch as when the flesh vanishes the worm dies, and when the wood is finished the fire is quenched; but there eater and eaten will equally remain; thus He shews by this illustration that the carcase and the eagles are rejoicing for ever.

Mark 9. 44,
46

The Son of God *shall send His angels*, to separate the good from the bad; and it is asked, whence shall they know them from one another? We say, from the darkness and the brightness of the persons of the wicked and the good.

This, that *two shall be in the field; one shall be taken, and the other left*, He alludes to the suddenness of the things that will come to pass, saying that wherever men are, whether in the field or at work, whenever the time comes, in an instant the coming of our Lord will be known to them; they will be separated from thence; the righteous shall be taken, and the wicked shall remain on the earth and be judged.

But about what our Lord said, that *the Sun shall be darkened, and the Moon shall not shew her light*, etc.; it is handed down in the *schools of Nisibis*, saying that in the end of the world, after all these things that happen after the coming of Antichrist, at the time when the Messiah appears from Heaven, the Sun and the Moon and the Stars shall fall from

the present firmament; and there shall be one equal and diffused light, and it shall stand in one region, and shine only to the righteous; and likewise also darkness shall be on one side, nor shall they again be shaken f. 53 a by it from their tranquillity. And then, in that twinkling of an eye when the lights fall from this firmament, shall be seen *the sign of the Son of Man*, that is to say, a cross of light, by the Divine energy, yet not from this visible light, nor even from that proceeding from the body of our Lord; but it will be shewn wonderfully by the power of God without our comprehension. The angels who are sent at that time to gather together the righteous for their honour, will form clouds and will cause [the righteous] to fly in them to meet our Lord; and also the cloud on which our Lord will descend from Heaven, not in His want but in His glory; for these angels will not form it, but as soon as the door of the firmament is opened, the cloud will be ready on which [our Lord] will descend to the place to which the Apostles have been caught up, that is to say, two thirds [of the space] from above to below; He even in this shewing the greatness of His love for His creatures, for the Apostle was taken up one third of the way that stretches as far as from earth to Heaven; but the righteous will mount up with the angels to Heaven; and that very cloud on which our Lord ascended, will remain below this firmament; and as soon as that wonderful habitation of our Lord arrives with Him, that palace will be sharply dissolved without the mediation of angels, just as if they ceased from their work and service; the air will be relaxed and p. 53 b rarefied, and will remain in endless silence. There are some who say that the Heaven will be cleft because bodies cannot pass bodies; *others* say that as water passes through clay and sweat through the skin, etc., thus also those who are not hindered will enter in, because of their subtilty, and because it is easy for the power of God: but the error of Antichrist shall reign for a period of three years, according to the time from [our Lord's] Baptism to his Passion. When Elia will come for the revelation of our Lord, it is not known how long it will be; some say it will be forty days; the words being mixed with each other, the words that were spoken about the desolation and about the end; for from this, that *there shall not be left here one stone upon another*, etc., until this, that this My Gospel shall be preached, He speaks of the end of the world; but other things that He brought in between, were about the destruction of Jerusalem. He said *Heaven and Earth*, it is clear that they shall *pass away* if I wish it, but *My words cannot* f. 53 b *be falsified*. Again this, that till the *Heavens pass away*, He does not say that in every way they will pass away, but of that which may be if the

Lord wills, but He does not will, inasmuch as also in the world to come they will be required; but nevertheless they will be renewed and changed, and will rest and cease from the accomplishment of their service. And

Ps. 102. 26 it is like this, that all of them shall wax old as doth a garment, and like a
 1 Cor. 15. 51 vesture and like this, that we shall be changed, etc. For if He knoweth
 p. 111 not *the day nor the hour*, how is it said that I and my Father are one? for
 John 10. 30 if He is not one in knowledge, in what is He one? and if He knoweth
 John 16. 15 not the day like the Father, how did He say that all things that the Father
 hath are Mine? and if the Father hath anything that the Son knoweth not,
 the Son hath something that the Father knoweth not, and how is it said,
 Matt. 11. 27 that no man knoweth the Father but the Son, nor the Son, etc.; and how
 are they one, when the Father knows something that the Son does not know?
 and this not among things that are remote and precious, but things that
 are less in comparison with others? Again, if He knows the Father as the
 Father also knows Him, and knows not the day, then the day is of
 John 13. 3 more importance than the Father; and again, if all is in His hands, and by
 Col. 1. 16 Him everything was created that is in the Heavens and in the earth, as
 is said, and He knows not the day, how did He create anything, of which
 Cf. Ephraim, He does not know when it will end? can it be that the day is not one of
 Diat. His creatures? and if the Spirit searcheth all things, even the deep things of
 (Mös.) God, but the Spirit is the Spirit of the Christ, how does He not know the
 p. 217 things that are in His hand, etc., and how does He know that the end will
 1 Cor. 2. 10 come in the night?
 Luke 12. 38

He says, *Two shall be in a bed; the one shall be taken and the other left*; and yet He does not know the day! and how does He know the things that are before and after that day?

Immediately after the tribulation of these days, the Sun shall be darkened, etc., but yet He does not know the day that comes into the middle of these things; like a man who knows the things that are outside the walls of a city,
 p. 112 and the things that are within it, but should say of the wall that is between them, "I know it not." And which of these is it? is it either that the Son
 Ephraim, does not wish to ask and learn the day? or that the Father is not persuaded
 Diat. to reveal it? Therefore He spake the word providentially and suitably; for
 (Mös.) because there was a long period in the interval, but they were supposing that
 p. 216 the time of the end of the world was near, and that His manifestation
 f. 54 a should be in their days, as Paul also wrote to those who were of this
 1 Thess. 2. 2 opinion, saying, that ye be not shaken in mind, neither by word, nor by
 spirit, as if behold! the day of Christ is at hand; He cherishes them like
 children, inasmuch as they would have reaped no advantage from a

knowledge of the day, either they or the ages afterwards, but rather no little loss; just as God also has not revealed to us the hour of our death, because of the great losses we would reap from a knowledge of it; for even in this our Lord gives us an illustration, that there are times when we should abstain from an unsuitable question, and that we should take refuge providentially in ignorance, that He does not give a serpent to the children instead of a fish. Therefore as it was useless that the day should be known, He forbade them to ask, and hid it from them, in order that they might be assiduous and not idle; and this is evident from what He said afterwards, *Watch, for ye know not when your Lord shall come*; for it was also a custom with our Lord, to speak with a purpose like this, such as, Do ye not yet understand? and like this which He said to the foolish virgins, Verily I say unto you, I know you not; and like this, It is not Mine to give, but to those for whom it is prepared, etc.; and like this, I judge no man; and like this, that now I have known all things come from Thee, etc., and other such sayings. And we must know that Mark alone said, *nor the Son knoweth*, while Matthew does not say it; for because Matthew on the one hand preached his Gospel to the Hebrews, but Mark on the other hand to the Romans; the Hebrews on the one hand were doubting about the Divinity of our Lord, and the Romans on the other hand about His humanity, because of the bad seed that Simon had sown among them, that is to say, imaginations and fancies about the manhood of our Lord; therefore Mark added this of *neither the Son, but the Father*, teaching them that He was not only God, but also true Man; for the Jews on the one hand needed to be taught that our Lord was God; and the Romans on the other hand needed to be taught that He was Man. *Timotheus* says that our Lord does not here call Himself *the Son*, but believers, who are many times called *sons*, and by means of baptism are made worthy of the Spirit of adoption; and He calls Himself *the Father*; He says he is the Father of the world to come, and Him hath God as Father sealed; and Children, yet a little while I am with you; and Behold I and the children whom the Lord hath given Me. Therefore because the name of the Father falls on both the Father and the Son; on the Father, on the one hand, by nature, on the Son, on the other hand, by Providence; because of this, our Lord here used the equality of the name with His disciples; for many times also, as in the parables, He uses the equality of the names, sometimes, on the one hand, with Mary and Joseph, saying, Wist ye not that I must be in my Father's house? and they ceased from asking, for they thought that His word alluded to them, while He spoke about His Father; and what He said once, Destroy this temple, and in three days I [will build it], etc., and He was alluding

Ephraim,
Diat.
(Mös.)
pp.215,217

Matt.15.17

Matt.25.12

Matt.20.23

John 8. 15

John 17. 7

sic

Mark13.32

cf. Sinai

Palimp-

sest

Matt.24.36

John 6. 27

John 13. 33

Heb. 2. 13

f. 54 b

Luke 2. 49

Sinai Pa-

limpsest

John 2. 19

to the temple of His body; but the Jews thought that He was speaking of that temple of stone; and once He said, Beware of the leaven of the Pharisees and of Herod, and other such sayings; thus also the disciples, when they heard *neither the Son, but the Father*, thought that He spoke of *the Father* as God, and that He was calling Himself *the Son*; and they ceased from asking, as it was of no use at all to them or to others that it should be known; for if He did speak of the Father, that He knew the day and the hour, what marvel would it be if He who possessed by nature the knowledge of all, should know the day? but this would be worthy of marvel, that the Manhood of our Lord should possess the foreknowledge of all things, because of His unity with God the Word. Again, He distinguishes and removes the soul from the spirit, just as He being Life and Power, etc., used all in humility, in that He slept, and was tired, and hungry, etc.; so here He professed not to know the day, because the disciples wished to learn things that were too high for them. Again, He says, *nor the Angels*, that they might not be distressed that the secret was not revealed to them.

p. 200
Ephraim,
Diat.
(Mös.)
p. 215

BOOK XIX.

Who then is a faithful servant? etc. This parable refers to the rulers and priests of the Church; by that word *Who?* and by the particle *then*, He refers to the difficulty and indigence and littleness and doubt which were common to those who ought to be perfect in faith and wisdom; like this, that who would have said unto Abraham, that Sara should have given children suck? or like this, What manner of man is this, that the winds and the sea obey him? One is called *faithful*, on the one hand, because of his conscience towards God, that he will not bend from the things that are right; and *wise*, on the other hand, because of the variety of the wills and dispositions of men; He hints that like a living creature, they are composed of many substances, having known how to deal with each of them all according to its qualities.

Gen. 21. 7

Matt. 8. 27

f. 55 a

This, that *he will put him over all that he hath*, that is to say, he will give him all the enjoyment of the kingdom.

But and if that evil servant shall say in his heart; He calls him *evil* because of his will.

This of *My Lord delayeth his coming*, that we may learn, that men do not sin for any other reason, except that the judgment is not near.

But the *smittings of his fellow-servants*, because that like among ascetics, he smote his fellow-servants with foolish works, and as the Apostle also

Gal. 3. 3

says, Are ye so foolish? etc.

To eat and drink with the drunken, that he causes his life and his days to fly away in acts of dissipation and voluptuousness. p. 160

This, that *he shall cut him asunder*, that is to say, from the assembly of the righteous, that is to say, he shall deliver him to judgment; then He says He shall separate him from [God], and shall take from him the grace of the Spirit, which accompanied him in the stewardship; also He will separate the soul and make it a stranger from the Holy Spirit which he received in the anointing of the priesthood.

Now the parable of the *ten virgins* signifies about teachers and rulers; *ten* relating not to number, but according to perfection, inasmuch as *ten* is completion and the sum of numbers, and they all move around it; again, because there are ten passions and motions; but He made *five foolish*, because the *five* bodily passions are stronger and incline more to aberration than the *five* motions of the soul. Now He calls them *virgins*, because of the incorruption of their conduct, and because of the purity of body, also because of the purity of soul, which is in the orthodox faith. Now He compares the virtues to women, first, on the one hand, because in the Christ there is neither male nor female; second, on the other hand, because these are more assiduous to keep chastity. He calls their persons *vessels*, and the works of virtue *lamps*; the mercy *oil*, and the deficiency of clemency *want of oil*. Ephraim, Diat. (Mös.) p. 218 Gal. 3. 28

This, that *they went out to meet the Bridegroom and the Bride*, is a saying that is composed and woven, like that of "He put it on her shoulder, and the child"; and like that of "They saw voices and lamps"; and that of "They gave him water to drink and two cheeses." Sinal Palimpsest Peshitta, Cod. D. in loco Gen. 21. 14 Rev. 4. 5 1 Sam. 30. 11, 12 p. 100

He calls Himself *the Bridegroom*, and His Church *the Bride*; He calls *wise*, those who with their works have also Mercy; but *foolish*, those who have works, but are wanting in Mercy.

He calls the *tarrying* of the Bridegroom the time from His Ascension to His last manifestation.

This, that *they all slumbered and slept*. He calls *sleep*, according to *some*, the sicknesses which are the messengers of Death, but Death itself [He calls] *slumber*, and He adds slumber to sleep, to shew that there is no consciousness and knowledge in Death, as in Sleep thou art able to feel a little, but Death cannot feel at all. Again, He calls Death both *Sleep* and *Slumber*, first, on the one hand, because the similitude of Slumber that comes from over-watching is about to be dissolved; second, on the other hand, that it was not reckoned as Death, because of the hope of Resurrection which they received, but as temporary Sleep; third, because f. 55 b

of deliverance from the tribulation of the world, as in it they repose as if in sleep.

He calls *midnight* the time in which our Lord will make His revelation from Heaven and will raise the dead and renew the living; and *a cry* the voices of the trumpets which are sounded by the Angels, as the Apostle said. Certain *Theophori* hold the tradition, that three times the voice of the trumpet shall be heard, first, to proclaim about His advent; second, for the condemnation of Antichrist; and third, for the resurrection of the dead and restoration of all.

This, that *they all arose*, He signifies about the general resurrection.

The *trimming of the lamps* is the common hope that they all have, because of faith in the Christ; and that the lamps of the wise were not extinguished during the sleep, because faith and the grace of the Spirit are with the soul, even when the body dies; but those of the foolish ones *went out* because they did not do anything that increases and remains to the last, that is to say, mercy and favour; but hatred and envy, etc., which will there be stripped and abolished; but Love shall endure for ever.

This, that *the foolish ask oil from the wise*, is said about the cupidity with which sinners long to share in the good things of the Righteous.

Again, the *rising* and the *trimming of the lamps*, refers to the resurrection of the body and its union with the soul; and the *going out of the lamps*, to the fact that they have no courage.

This, *Lest there be not enough for us and for you*, because each man enjoys what is his own, and does not ask anything from his neighbour as in the present life. Again, it indicates the fear that the Righteous and the rulers have, as they are persuaded that they cannot repay the debt of the love that the Bridegroom has shewn them, not even in the smallest things, according to Paul, who says that the sufferings of the present time are not worthy to be compared with the glory, etc.

[He calls] *Them that sell* those who are able to light their lamps by the mercy that is in them.

This, *While they went to buy, the Bridegroom came*, alludes also to those who in all their lives have worked evil; and afterwards when grace came, they repented of their wickedness, but had not yet repaid their evil deeds by good ones to the needy; they died, and were void of righteousness.

Now the *shutting of the door* is the separation between the righteous and sinners, who will never mingle for ever.

This, *I know you not*; if He knows them not, how does He shut the

door in their faces? and how do they know Him? while He, the Knower of all, does not know them! But He says, I do not know you as being Mine in reality, save in name only, amongst those whom by warning He casts into curses.

He calls Himself *the Man who travelled*, for His own *travelling* is His departure from earth to Heaven; [He calls] *his goods* the riches of the grace of the Spirit which he distributed in *talents* as degrees; but in Luke Luke 19. 13 He does not distribute them; and the reason is that the grace of the Spirit is one in all the degrees; for Grace is not distributed and divided in measured quantity; but *five talents* are the gift of Episcopacy; *two* of the Presbytery; and *one* of the Diaconate; but *some* assign *five* to the Patriarch, *two* to the Presbyter, and *one* to the Deacon; four and three being due to the Metropolitan and the Bishop, even if they are not mentioned; but *others* include the Metropolitan and the Bishop in *five* like the Patriarch, because they acknowledge *one* to the Deacon, and three to the Presbyter, one each for his Deaconship and two for his Eldership; and *five* to the Bishop, one for his Deaconship, and a second for his Eldership, and three for his Bishopric. *Others* say that the Presbyter possesses *two*; one for the consecration of Baptism, and another for the consecration of the Mysteries; and the Bishop possesses *five*; one for the consecration of Baptism, and another for the consecration of the Mysteries, a third for the p. 131 ordination of Deacons, a fourth for the ordination of Presbyters, and a fifth for the ordination of Metropolitans and Bishops, for the Bishop is a sharer with Patriarchs and Metropolitans in the ordination of Metropolitans and of Bishops.

This, *To every man according to his ability, and took his journey*; as Paul says, “To every man is given the manifestation of the Spirit to profit 1 Cor. 12. 7 him.” [He calls] *those who doubled their talents* those who by the work of their teaching furthered the others; for this, that *he hid his money* refers to those who are lazy and idle. Now He attributes laziness and idleness to him who had *one* talent; not as if those who have *five* and *two* do not f. 56 b despise [them], but because contempt is attached, according to the multitude, to those who are supposed to have received something little; on account of this He attributed laziness to this one.

This, that he went and *digged in the earth, and hid the money*, that is to say, because he did nothing of the things that are right, but wronged and hid the grace that had been given him, the mercy, that which *had been added to him*, that is to say, to the grace that he received, whether in Baptism or otherwise.

Even that which he hath shall be taken away from him, that is to say,

the grace which he received in Baptism. For *the earth* in which he *hid the money* is his soul, which because of the love of ease, fled from toil. Now He calls him *wicked* because he envied the gain of others; and *slothful*, because he is lazy. He calls a *table* [of exchanges] the obedience and intelligence of believers, and *money*, the doctrine.

This, *Lo! thou hast thine own*; but if he who kept completely what he had received does not escape from discipline because he did not double and increase it, how great will be the judgment of him who did not even keep according as he received?

Luke 19. 22 This, *Out of thine own mouth will I judge thee*, that is to say, if thou hast murmured that *I reap where I sowed not*, how much more also from where I *have* sowed? for he who was low in his degree, if he sought, could [not] have surpassed in works him that had five; for it was not possible for him who received one, that is to say, the Deacon, to do the works of him that had two, that is, the Presbyter, without ordination and reception of grace. This is clear; otherwise the voice of our Lord could be falsified, in employing a number, for an illustration of increase and diminution; but if this gift of Episcopacy and the Diaconate be *one*, as some have thought, and only a license without initiation is sufficient to complete them in the degree of Episcopacy, this will happen also to the laity.

Now this, *Unto every one that hath shall be given*, etc., that is to say, to him who in truth and in the readiness of his mind holds the service that has been committed to him, will be given a greater gift, much doubled in the world to come; but from him who by means of his wickedness now despises it, even *that which he now thinketh he hath shall be taken from him*. For every one, even of those that are very wicked, has also a share in grace, but because he now uses the form, thinking himself a teacher, even that, evidently, will be taken from him.

p. 57 a This of *All His angels with Him*. Some [think] that some of them are angels in Heaven, those who serve in the Tabernacle, that is to say, the Cherubim and Seraphim and Thrones, who are also called Brides, because like brides they surround the Bridegroom; and the rest of them below, those who serve mankind. But *the Interpreter* says that all of them are below the firmament, because they are messengers, according to Paul, and surround those to whom they are sent.

Heb. 1. 14 He calls here the *Angels of Satan* the flock of Devils and Demons who transgress His will, and not men also. He shews by this that the kingdom is prepared for us, but Gehenna for the Devil. And as we have the power of leaving our own, and not leaving our own we shall be

tormented with him ; thus he also by his own will inherits Gehenna, and not without his will.

This, that *These shall go away into everlasting punishment, but the Righteous into life eternal*, for the life is common to both parties, but on account of the torment it is not counted as life to these ; as it is said in the prophet about the Jews, that there is no life in their life.

Then assembled the chief priests unto the palace of Caiapha, the day that our Lord entered Jerusalem in pomp ; it was the first day of the week, and after four days they assembled and took counsel about His murder ; so therefore the Apostles appointed, that on Wednesday and on Friday and on the first day of the week there should be a fast and the Holy Mysteries ; on Wednesday on the one hand, because on it they took counsel about His murder, and because our Lord was, as it were, killed by them ; on Friday on the other hand, because on it He suffered and was crucified, and according to some *Theophori*, even the serpents and birds who eat flesh, proclaim a fast on that Friday. Also on Sunday, because on it He rose. p. 26

Now this Caiapha, after he had warred severely with the Romans, and afterwards was taken prisoner by them, was taught preaching, and made many books about what happened in the time of the Maccabees, and also about the destruction of Jerusalem ; and on account of his wisdom, he was called by the Romans *Josephus*, that is to say, the second Joseph.

BOOK XX.

Now when Jesus was in the house of Simon, etc., for in the affair of this woman, the words of the Evangelists are thought to be contrary to one another ; inasmuch as Luke says, that she was a sinner, and that it was in the house of Simon the Pharisee, and in the city of Nain ; but Luke 7. 37 Matthew, that it was at Bethany, and in the house of Simon the leper, not telling her name, who she was ; though John said distinctly, that it was Mary. *Some* say that there were two, because of the change of places ; *others* say that it was the very same, and that she twice anointed our John 12. 3 Lord, and that she was the sister of Lazarus, she who was also called the f. 57 b Magdalene, and that the first time she anointed [Him] was in the house of Simon the Pharisee, and that when the Passion was near she again anointed Him for the mystery of His burial. But John mentions the anointing of His feet, because it was left out by Matthew ; for it was a general custom to anoint the feet on account of the labour and toil. *Others* say that

p.  *Simon the Pharisee* was *Simon the leper*, the father of Lazarus and Martha and Mary, and he was called *the leper*, either because all his body had been leprous, and it was allowed by the Law to touch him ; or because he had been leprous in his mind, and he was offended with our Lord, because He had brought a sinful woman beside him ; or because after our Lord had cured his leprosy, this name remained to him.

Now the *alabaster box* was a vessel of crystal, which was made in the form of a bottle ; and the *ointment* was made of spikenard. Spikenard was the ointment which amongst us is called *Greek*, and may be found in that land for one drachma, which is sufficient to anoint the whole body ; from which is here evident, that that pleasant *odour* comes, not from the nature of the ointment, but from that Holy of Holies, the flesh of our Lord. But the Magdalene, instead of a towel, dried [His feet] with the hair of her head, in order that the scent of the flesh of our Lord might be with her even after His departure. *The Theophori* say that from that day until the day of her death she never used the washing of her head nor any ointment, and her flesh had more fragrance than all aromas. This deed was also a type, that is to say, *the house*, on the one hand, [was a type] of the mystery of the world, *the woman*, on the other hand, was a type of sinners who repent, and the odour of *the ointment* was the mystery of the Gospel, which sweetens our corruption.

This, that *they covenanted with him for thirty pieces of silver*, not thirty drachmas, as *some* say, but thirty pieces of silver, with the addition and sign of *dolath*¹, that is to say, thirty pieces of silver weighed, a weighed piece of silver was twenty drachmas, so that the prices of all of them were [not] thirty drachmas, but rather six hundred drachmas.

Opportunity, that is to say, a time and a place that was exempt from the noise of many people.

p.  Now He says to them, *Go to such a man*, not naming the master of the house, first, in order that it might be hid from the Betrayer, and that he might not disturb the Passover and His Mysteries before the time ; second, that He might make known His intuitive knowledge of hidden and far-off things ; so therefore by the sign of a man carrying a water-skin, He shewed the dwelling and its master together. *Some* say it was Joseph the Senator ; *others* that it was Nicodemus ; *others* that it was Lazarus ; *others* who have looked well into it, say that it was Simon the Cyrenian, he who was requisitioned to bear the Cross, when they were deriding him and his Lord together, according to some of them, and as the Passover had been

Mark 14. 13

¹ *Dolath* is the Syriac letter ܕ.

enjoyed with him the previous day, had his share this day with Him in His Passion ; but in truth by this saying they honour him abundantly, by means of the bearing of the Cross ; for it is folly what *Hannan and others* said, that after our Lord's Baptism He ate no Passover excepting this ; and we say that therefore as the Disciples said to Him, *Where shall we prepare for Thee ?* they surely ought first to have asked Him, Dost Thou wish to eat the Passover ? And if they say from this that our Lord commanded Cepha and John ; why did not Peter ask first ? but it is evident, that He went up to Jerusalem every year and ate the Passover.

About this, *He that dippeth his hand with Me in the dish*, etc. *Some* say, that it was because of the humility of our Lord that all of them should dip together in the dish ; but not with the hand of the Lord, for their own hands had come down, but each of them when our Saviour dipped in the dish, had p. 48 b lifted his hand, and held back, for he hesitated to dip with Him ; but Judas with his impudence, brought down his hand with Him, and even pressed His hand several times. *Others* say that it was not like this ; and if the Betrayer was not at once made known, that behold ! the Disciples see that he wished to dip along with Him, and was not required to be detected by our Lord because the Betrayer was detected by that morsel of bread which our Lord dipped and gave to him. Nevertheless in the schools it is the tradition of the doctors, that two dishes were placed before them, and six dipped into one dish, and six into a dish with our Lord ; but Judas was of the party that dipped with our Lord in the dish ; and on that account He said, *He that dippeth with Me*, etc. *Some* say that until He washed their feet, and gave them the Mysteries, He then revealed the person of him who was betraying Him ; but this is not very likely ; and it may be asked, why they dipped, when it was commanded in the Law, that anything that was f. 58 b [not] cooked with fire should not be eaten ? for they dipped in one of the sauces of which it is recorded that roast meat was eaten with them ; for they also ate a roast lamb according to the ancient canon.

In this then that He said, With desire I have desired to eat this passover, etc., He shews that not only did He eat a Passover, but that He fulfils a Passover ; the legal Passover on the one hand, this His own Passover on the other hand ; for at one time, on one table, He removed p. 49 the one and began the other : for He makes the one void.

This, *And while they were eating, He took bread, and blessed, and brake*. 1 Cor. 11. 25 This that after they had supped, He also gave the cup, etc. ; and just as in one river, and at one time, He performed two Baptisms ; He putting an end to that of the Jews, and completing that of John, and opening the door to this,

His own for His Church ; thus also here on one table and at one time He observed two Passovers, the end of one and the beginning of another. This then is the order of the proceedings ; thus He gives us to consider, that first He completed the legal Passover, and then the Feet-washing, and then at the last the celebration of the Mysteries. It may be asked, Why was it not with expensive things that our Lord celebrated the mystery of His body and of His blood ? We say, first, because of the facility of the presence of these substances ; second, lest the preciousness of these things should be considered to be the preciousness of our salvation ; third, that salvation might be accomplished, because He was looking to the human race, that therefore He might complete it in the nourishment proper to men ; for irrational beings also use drinks and a variety of foods ; but only the race of men uses bread and wine ; fourth, in order that we might reverence that emblem, to what power and honour was it raised ! for if the lifeless and senseless thing, by the strength which was given to its nature by the Creator of its nature, is sufficient to keep life in the eaters ; how much more does this which belongs to the life-giving Spirit, give everlasting life with immortality ? and if in its simplicity it keeps bodily life in us, how much more, when one has received the grace of the Spirit, can one live for ever ? fifth, just as by His body He purifies and vivifies our bodies, and by His blood He sanctifies souls from sins ; and through the one we abolish Death, but through the other we blot out Sin ; for He says,

p. 320
f. 59a *This is My body and My blood ; not This is the emblem of My body and My blood ;* although it was naturally unbecoming, that through flour and wine Mysteries should be celebrated on the earth, of Him who is heavenly and is seated on the right hand of the Father ; first, on the one hand, that we might not look on the Mysteries as simple things, but that when we approach them we should thus believe, like this, that we do touch our Lord, and that we mix our bodies with His body, and we form the Mystery of that Sacrifice of the Cross ; second, on the other hand, to shew that there are not two bodies according to the wickedness of men, but rather one ; and He Himself is this Mystery which is fulfilled at last with the Body that is in Heaven, with power, I say, and holiness, nevertheless not naturally. And just as the image of a king signifies the king himself, and as a king and his image are not called two kings, thus also that sacred Body which is in Heaven with this Mystery in the Church, constitute one Body of the Christ. Meditate thus ; one Son and Lord from the dwelling and the Dweller, etc.

And also about *the cup*, He gave thanks and said, *This is My*

blood of the covenant, etc. The blessing upon the bread is sufficient, p. 220 and it is carried over to the cup. Nevertheless He blesses over the bread, in His own name and those of His Father and of the Spirit; and hence He began with those reverent names; and over the cup He pronounced a thanksgiving, for the sake of these high and wonderful things that were done by His hands; like that which He said before, I thank thee, O My Father, Lord of Heaven and of earth; and let us also praise and thank when we partake of these Mysteries. Matt. 11. 25

Now He calls His blood *the New Covenant* to shew that the Covenant which was written in the blood of sheep and of calves had ceased, and that one had come in, the pen of whose writer has been dipped in the blood of the Giver, and He was bringing as heirs into it instead of the 12 tribes the countless families of the Gentiles. We ought to know that our Lord Himself was Priest and Sacrifice and Eater; for He sacrificed Himself before He was slaughtered by the Crucifiers; and He presses out His Blood and teaches how He is to be eaten, He Himself eating first as the Gospel indicates, *I will not drink henceforth*, etc.; and it is evident that He said this after He had eaten and drunk. *Mar Ephraim* also testifies about this, in a sermon about the Epiphany, saying that Angels did not eat the Living Bread that was given to the world, but the Lord of Angels did. For from this bread that He ate with His Disciples He broke and gave to them. *Mar Nestorius* also in his Dedication testifies about this, and from thence it has been transmitted in the Church, that first He who consecrates takes, and then distributes to the receivers; again, the consecrator takes first, as a token that he also is in need of cleansing and sanctifying, which is given to all by means of the adorable Sacrifice; for although he consecrates, yet the Spirit accomplishes; for the Priest is in the place of an instrument by the grace of the Spirit; for in this, *I will not drink henceforth of this fruit of the vine*, etc., He signifies two things, both that there is no opportunity for festive intercourse with them, because of the swiftness of the Passion and its consequence; and that He was going to partake with them of food supernaturally after His resurrection (for He calls it *new* because of the Resurrection) and because of a nature that had no need; for it was new and very wonderful that the body which had risen to new life should partake of food and drink; but it was so for the confirming of the Disciples about His Resurrection; according as He knew, as He was also touched by them.

Now *the kingdom of God* is as we explained above; it is spoken of in seven ways; but here He means the forty days that were after His Resurrection.

Ephraim,
Diat.
(*Mös.*)
p. 222

He says *the fruit of the vine*, and not *wine* for the reproof of the Messaliani, who put water instead of wine, and of others, who devise many things on account of drink, and bring them to the celebration of the Mysteries ; but wine alone, which is also called in the Scriptures *the fruit of the vine* and *the blood of grapes*.

p. 35 Why does He say here, *I will not drink*, etc., but after His Resurrection it is said that He ate with them, and not that He drank? We say, because food and drink are things that have a certain association, and are understood by means of each other ; therefore He shews both by means of both, and it is also evident that He used both, from what Peter said, We
Acts 10. 41 did eat and drink with Him after His Resurrection.

This, *All ye shall be offended because of Me*, although ye have seen many signs that I have done, and now that I am betrayed, ye suppose that I am powerless ; but Simon, although in the fervour of love he answered, *I will never be offended in Thee*, yet went out of his order, in wishing to make our Lord untrue.

This, *Be wakeful, and watch with Me*, that nothing might escape them that they should not see it nor hear it ; and that they might learn to ask
1 Thess. 5. prayers humbly from their disciples, as Paul wrote ; and that He was really
25
■ Thess. 3. a man and not an imagination, as some erroneously suppose ; or that He
1, 2 was God only without flesh and blood ; that when suffering came to them
f. 60 a they should not run to it as much as possible, both because of the weakness of nature, and from clemency towards those who have brought the suffering ; therefore while He was doing signs of power, it was not needful for Him to pray ; but at the time of His death He used this.

Then *He went from them a little way, and prayed*, so that they could hear what was spoken, and learn also themselves how they ought to be in affairs like these.

p. 36 *My soul is exceeding sorrowful, even unto death* ; for just as God repents, and is grieved in His heart, not at the creation of men, but at their ruin, when no occasion of their salvation had been found for them ; thus also now, He was not grieved about the Passion, but about the Jews who were guilty of His blood, that while from them He arose and to them He came ; not only these things were nothing to them, but that they were even prepared to kill Him, and were ready to become the cause of their rejection, and of the rooting up of their city and of their Temple. And if it were otherwise, how would He have been grieved, knowing for what He died, and for the sake of what, and that after three days He would rise? and in every way if He did not suffer, another Messiah would be needed to suffer, that the Scriptures

might be fulfilled. He was *sorrowful*, and it is thus evident from what He prayed, If it be possible, forgive them, *but not My will, but Thine, be done.* Luke 22. 42
 If He was of the same will with the Father, and it was one will, how did He say, *Not My will, but Thine, be done?* Therefore He had taken the person of mortal nature, and interceded instead of Adam to repay his debt; for this was the will of Adam, that being Man, he should become God; and for this our Lord came; being God and the Son of God, He humbled Himself, put on the body of Adam, and paid his debt. And He said from his [Adam's] person, *Not My will, but Thine, be done*; and as Thy will desires, forgive the guilt of Adam. Luke 23. 34

This, *If it be possible, let this cup pass from Me.* If He feared Death, then He was less than thyself. He said, Fear not them which kill the body, etc.; for behold! the Apostles, sufferers by their nature, rejoiced also at the same time under stripes for His sake; and the Apostle says, We glory in our tribulations; and elsewhere, That I myself were accursed for my brethren and kinsmen, etc., and Neither fire nor sword, etc. can separate me from the love of the Christ. Was He then terrified for suffering, and shrank from it, as if He were not in His will ready to die for the life of all men? and how did He say, I have power to lay it down, and I have power to take it again? how did He reprove Peter, who was offended on hearing of the Passion, and called him *Satan* and *an offence*? and he fell among those who rejected Him, etc. Nevertheless because the rejection of the Jews took place at the Crucifixion, and was also the cause of the Gentiles entering into life, this was done, and was also the reason of the Gentiles entering by the fall of the Jews; but He desired the contrary, and shrank from the Passion, but would have prevented great things by the abrogation of the Passion; teaching us openly, that His own Passion was the cause of the life of all; and especially He makes us understand by these things that we should not go forward to death carelessly and wrongly; but when it comes, we should receive it and love it; loving the will of God more than life and the pleasure of the world, etc. And in short the Saviour prays, first, to teach us that, as much as possible, we should not run to suffering, because of the weakness of nature, and out of clemency to those who bring the suffering; second, that in time of distress prayer is useful; third, how very hard Death was then; fourth, that the Jews might not repudiate the affinity. Rom. 5. 3
 Rom. 9. 3
 p. ٢٣١
 Rom. 8. 35
 sic
 f. 60 b
 John 10. 18
 Matt. 16. 23
 Ephraim,
 Diat.
 (Mös.)
 p. 229

This, *The spirit is willing, but the flesh is weak.* Some have handed down from the ancients, that the spirit which was willing and ready was the soul of our Lord, which was ready to suffer, and in His flesh He was p. ٢٢٩

afraid of death; and they said it simply and innocently; in truth His word is applied to the person of the Apostles, so that when He said, *All ye shall be offended in Me, and Simon and his friends answered Him, Though we should die with Thee, we will not be offended because of Thee*; then our Saviour, as He knew all, answered them, *Pray ye that ye enter not into temptation*; because although your *spirit*, that is, your soul, *is willing and ready*, as ye promise, first, because its nature is higher than Death, and second, because of the hope which is laid up for it; yet remember that *the flesh is weak*, and is afraid of Death, because of the love of life, for this is itself *weak*; and therefore when ye enter into our strife, ye will deny from fear of Death, as happened after a little while to Simon; offer prayer to God, and He will deliver you from entering into temptation.

This, *Rise, let us go hence*; that is to say, rise, let us go bravely with the Crucifiers, and let the will of the Father be fulfilled.

f. 61 a *Comrade, wherefore art thou come?* that is to say, it is not right for thee to take a false shape, but do openly that for which thou art come, because I am a knower of hidden things, and I of My own will have delivered Myself up to suffering.

This, *He shall raise up to Me more than twelve legions of angels*, against the twelve tribes of Israel.

This, *Are ye come out against Me, as against a thief?* that is to say, thieves steal in the night, and robbers rob in the mountain and in the desert, *I was daily with you [teaching] in the Temple*.

BOOK XXI.

This, *Now shall ye see the Son of Man sitting on the right hand of power, and coming on the clouds of Heaven*, refers to two things; first, to the things that should be done in His name after His resurrection, by which it should be confirmed that He is the Son of God; second, to [the fact] that at last they too along with all mankind shall see Him coming from Heaven, and from that it shall be acknowledged also that He is from the Father; as He said to them a little before, that ye shall not see Me until ye shall say, Blessed is He that cometh in the name of the Lord, that is to say, at that time ye shall understand that I am in My Father, and My Father in Me, and that He moved the children who cried what they cried to me, Blessed is He that cometh in the name of the Lord. And it is asked, why those were called *false witnesses* who related what was said by our Lord, *Destroy the Temple*, etc. We say it was because

Luke 13. 35

John 14. 20

Mark 11. 9

those spoke about the visible Temple, but He about the temple of His body; and if anyone should say, that they were not persuaded of this, as it would even have escaped the Disciples, if He had not risen from the dead; let him know, that even if it were true that they knew not; also thus they did not bear witness in truth; for one thing He promised to do, and not two; for this, that He advised these people to destroy the Temple, for that He would raise it up He said about Himself; therefore they were *false*, as instead of *Destroy*, they said, *I will destroy*. It is asked also, why Matthew said, *Before the cock crow, thou shalt deny Me thrice?* but Mark says, “twice, thou shalt deny Me thrice.” But *the Interpreter* says, that while Simon was denying the first time, Divine energy moved the cock, that it should crow not according to its custom, so that Simon should be reminded of his promise and be ashamed; and when he was constrained, and denied two other times, the cock crew according to its custom; but other Evangelists who said that his denial was done thrice, before the cock crew, spoke about that natural [habit], leaving out the one that was not natural; but Mark (who wrote by the command of Simon; for he told him to write the Gospel to the Romans f. 61 b when they required it from Simon) put the occurrence according as it happened; because Simon wished to make known his weakness, and that he did not fulfil his promise; also that the cock was not crowing as it was accustomed. *Others* say that Simon denied, and the cock did not crow; and he denied a second time, and it crew not as it was accustomed; and he denied a third time, and it crew as it was wont. But *Mar Ephraim* refers *twice* to the duplication of the cock’s crowing, saying that it crew, and immediately began another [crow], so that there should be crow upon crow, for the sake of greater testimony to Simon. *Hannan* says that the first voice of the cock was after the first denial, and the second voice after the third denial, according as He said, “Before the cock crow twice, thou shalt deny Me thrice,” that it may be evident that [the cock] did not begin the crow at the middle denial, but at the first and the third one; therefore the cock crew twice according to his p. 130 custom, and was not coerced by our Lord for the confirmation of His word, as some have said, according to Mark, who says that the cock crew after a denial either according to its custom, or not according to its custom; and at the middle one it did not crow. Our Lord could have given power to the Disciples that those should not flee, nor their Chief deny, had it not been useful to them that their weakness should be reproved, and there should be room for the work of grace; for they were left in the weakness

of their nature, that from it they might recognize two things; that they (the Apostles) ought to have pity on those who were called by their means, and also that they should not be puffed up by the events that were about to happen at the last by their means. Juda, seeing that Jesus was *condemned, repented*. This, that *He was condemned*, that is to say, by the Jews, and not in reality; but the repentance of Juda was not true, but from fear, lest he should perish, because he had betrayed the Just One to death; for if he had suffered like Simon, he would have forsaken everything, and turned to our Lord; but this, that *he verily hanged himself*, so that he might die without being sensible, lest, remaining in life, he should suffer the death of being pointed out by every one as with a finger, like the Sodomites and like Lot's wife; and for this reason his stratagem did not succeed, that his rebellion

f. 62 a might not be hidden; but at the same time, that it might not be supposed by many that the Disciples had killed him, but he escaped, either the rope being cut by the act of God, or else some one perceived

p. ۴۴۰

Acts 1. 18

cf. Papias,
in loco

him, and saved him from strangulation; and in the midst of the streets of the city he burst asunder, as Luke wrote in the *Acts*, and his bowels gushed out. But the priests took the silver as an impure thing, and bought with it *the field* of a person which was called by the name of his craft, that it might be *a graveyard for strangers*, and that the wickedness of murder might be hidden in care about strangers; and when they devised that their stratagem might be hidden, God had prepared beforehand for their reproof, that that *field* of his *should be called* by everyone *the field of blood*, but at the same time also that

Zech. 11. 13

the prophecy might be fulfilled, which says that *I took the thirty [pieces] of silver, and gave them for the potter's field*, etc. Now *they released one prisoner at the feast*, under pretext of clemency, and that by this they might adorn this feast, in which they had been released from the bonds of Egypt. But Bar Abba's name was Jesus; and it is asked, Why, when Pilate was with his wife at night, did she not tell him about the *suffering in her dream because of our Lord*? but sent to him to *the judgment seat*. Some say that Pilate was in another place on that night, a thing that was arranged by the Divine power; so that when she should *send to him at the judgment seat* in the day time, amazement should fall on him and on those who heard. But *Mar Ephraim* says that by Divine Providence she forgot her dream, and did not relate it to him while he was in the house, in order that *sending to the judgment seat*, after it came to her memory, everyone should fall into wonder.

This, that he *washed his hands*, because it was a custom with the ancients to give a sign of evasion from anything by washing the hands. p. ۱۳۵

This, *His blood be on us, and on our children*, that is to say, let us be answerable for this, if we have unjustly delivered Him to thee. But *others* say, that this curse has also stuck to them by a sensation of the matter, in this, that the smell of blood constantly exhales from them, and mystically it carries the fact of the continual hatred they bear to the Christ.

This, that they *scourged Jesus* with whips; because the Romans had a law, that everyone who was crucified should be scourged beforehand, they scourged Him also, and then delivered Him to be crucified, *and gathered against Him the whole band*, that is to say, the troop of Roman soldiers, and they clothed Him with the form of a king's dress as in mockery; for this he calls a *scarlet robe*, because the colour of purple was that which a king only was empowered to wear; also the mystery of this was marked in the sprinkling and purification of the people, and in the thread on the hands of Zarah, and in the thread that was in the window; instead of the robe, John says *purple*; for the purple [things] which were used in the consecration of Egyptian and Greek kings they gave to the Maccabees in honour; the priests took them and presented them before Pilate, saying, Here are the purple things that He prepared for Himself [Jesus], pretending to the kingdom, and plotting to raise rebellion against Cæsar. They put upon His head a *thorny crown* instead of a diadem; and a *reed* instead of a golden sceptre, which kings are wont to hold in their hands; yet while those [men] were acting in derision and scorn, but nevertheless without willing it, they typified the truth of future facts, by means of the *purple*, that He is truly king of the worlds; by the *crown*, as they crown a conquering athlete with victory, and as a king who is crowned; by the *thorns*, the eradication of the curse of Adam. "Cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee"; by the *reed* in His right hand, first, as an evidence of His eternal power; second, a symbol that by Him was erased the writing that was written against us by means of Adam; third, an indication of His striking and killing the hidden serpent who bewitched Eve; for a reed is naturally fearsome to a serpent, and with it we are accustomed to torment and kill snakes; the *bowing the knee* and worshipping, is a sign of the conversion of the Nations to our Saviour, etc.; but to those things the priests and elders did not come near, but assembled afar off and looked on, because they had not yet eaten the Passover; keeping themselves, that they might not be

f. 62 b

Gen. 38. 30
Josh. 2. 18

John 19. ■

p. ۱۳۵

Gen. 3. 17
Ephraim,
Diat.
(Mös.)
p. 239
Col. 2. 14

John 18. 28

defiled by mixing with the Gentiles, for it was only in the evening that it was right for them to eat it; they abstained from it until they had killed Him, and then they would eat the Passover without danger. There being a law, that they should give wine to one who was crucified, that by the wine they might make him forget and chase away his suffering, they offered Him *vinegar* and *gall*; and it is plain that our Lord requested [it], as if for the fulfilment of prophecy.

BOOK XXII.

The Thief who was on His *right hand* was named Titus; and the one on His *left hand* Dumachus.

f. 63 a Was not the *darkness* that was at the Cross the contrary of what was
p. ٣٣ sometimes in the Sun? but that it was from the power of our Lord is
evident from two things; first, that it *was over all the land*; second, that it
remained for three hours. But when the Sun is darkened, it is darkened
at these two times, from the 29th of the Moon till the 30th. Others
say that on the 30th of the Moon it is dark on the day when the Sun
and the Moon happen to be in conjunction, that is to say, when they
are moving in the same sign [of the Zodiac]; and this does not even
happen every year, but once in seven years; and also not from the Moon
only, but with it also obscurations occur in the same way underneath
the Sun; but when an eclipse, that is to say, an obscuration, darkens the
Moon, it can do so of itself, and the eclipse (ἐκλειψις) is explained as a
covering (κάλυψις), on account of the reflexion of the light of the Moon;
but neither of them can darken the Sun, except when they happen to be
below it. Here, then, the fact was the opposite of this, because that not only
was the Moon not [in conjunction] with the Sun, but was even far from it,
the measure of half a sphere, that is to say, 15 degrees, that is, days;
and again, when the Sun is darkened by the Moon and an eclipse, it is
darkened only at one place, and not on the whole earth. But this dark-
ness possessed three peculiarities, first, that it was at the full moon;
second, that it remained for three hours; third, that it prevailed *over the*
whole land; and all the wise men of Greece, and Chaldæans of Babylon
and magicians of Egypt wrote, that one of the gods suffered to-day;
for this that was said by David, "The kings of the earth have risen up,
and the rulers," that is to say, from their thrones, and marvelled at
the sign that happened; for it was in its darkness like as it was in the
p. ٣٤ beginning of the creation before the light was created; and we should

cf. Diony-
sius Areop.
Ep. 7
Ps. 2. 2

know that here Matthew says, that *one ran and filled a sponge with vinegar, and put it on a reed, and gave Him to drink*; but John says that they filled the sponge with vinegar, and put it upon *hyssop*, and brought it to His mouth; for these two are not opposed to one another, as some suppose, but hyssop is like a gourd, something that is placed upon the end of a reed, with which they carry water from place to place; and it is called thus in the tongue of that place; but this is not what is like to marjoram. They put therefore the sponge filled with vinegar and gall on this hyssop which was like a gourd, and they raised it with the reed, and brought it to His mouth. The sponge in Persian is *Spong*.

John 19. 29

This of *Eloi, Eloi, lemana shabachtani*, not that He was forsaken of the Godhead, not even in suffering and death, which entered because of the transgression of the commandment, as it is written; but when He was weary and was strengthened by an angel, etc., the Godhead was with Him. Again, He said this, as if for our instruction, and it is fitting again to say something like this to those who are in such like [circumstances]; and we ought to know, that there were attached to these contemptible things also these glorious things; lest the Godhead should be silenced, because of the things of humiliation and suffering; and therefore the whole creation was like a maidservant weaving a lamentation for her Lord, when the Sun, the lantern of the world, wore the colour of pitch; and the Moon reddened and became like blood; and when it was not the time of its nativity, suddenly it was seen in the east and ran with an impetus towards the west, and it adhered to the Sun, and they both sat in mourning like good servants, who suffer in the sufferings of their lord. The darkness, however, was dissolved after the ninth hour, as an indication, that the former afflictions were ended, which had entered by means of sin.

f. 63b
Rom. 5. 12

p. 53

But the earthquake also was like the darkness, not partial, but in the whole body of the earth, which shook and trembled like a dish of water; first the overturning being suitable for insolent people; second, for a sign that it was He who had established it upon its foundations.

And *the rocks* that cried out and *were rent*, first, reproving the audacious hearts for all this aggression; second, because rational beings were silent from intelligence and from praise.

The *door-veil* which was a type which *was rent*, first, because it could not bear the suffering of its Archetype; second, for a sign that the Divine Shekinah had departed from it, and the grace of the Holy Spirit, and that the legal types had completely ceased from it, the priesthood and the

Ephraim,
Diat.
(Mös.)
p. 252

sacrifices, etc., and that it was being prepared for destruction and for burning, and for a troop who should do a myriad evil things, who, with one word, should capture the kingdom, for a sign that He was the expiation of debts and of sins, He, the Lord of the kingdom.

And the graves were opened, and five hundred dead were raised, for a sign that He is the Raiser of the dead, and the Renewer of the living. The name of the Preparation was not known either in the Scriptures nor in use, until the time of the Passion of our Lord, for of old it was called the sixth day, or the bringing in of the Sabbath; but it was called the
 p. 45b *Preparation* [or *Eve*]; first, on the one hand, because the Sun went down in
 f. 64 a the middle of the day; second, because the Divine care went down from the Nation, and dawned amongst the Nations; third, because a cherub and a sword etc. went down; fourth, because evil things went down, and good things dawned; fifth, because old things went down in new things through the Renewer of all.

And we ought to know, that the dead who arose *out of their graves* at the time when the soul of our Lord departed from His body, as if for confirmation of the resurrection of all the community, were these Prophets who are known in the Scriptures, and also the Saints who came before and believed, and died before He suffered, those who were known to the dwellers in Jerusalem; as Ignatius testifies, and it is evident that they had fallen asleep recently; from its being said that they *appeared unto many* only, so they appeared unto many, and not to the whole city; as it was not proper that that great crowd of Saints should be seen by all [in] the city, who were wicked and unbelievers, as not even our Saviour shewed Himself to all men who were in the city; nevertheless they appeared to these, to venerable and godly men, in whose eyes the fact was sacred, and they brought them the good news of the Lord's resurrection and their own; and they were afterwards caught away by Divine energy, [not] by means of death, as it was not proper for those Saints to wait and be plagued by the miseries and sufferings of mortality a second time. And I consider, that they did not even take food at all; but were kept by the Divine energy, as Moses and Elia were kept in their fasts; but they went about through Friday and the Sabbath, according as *some* say, they each stood near his grave and
 p. 45b gave glory; *others* say, they assembled on the Mount of Olives where our Lord prayed; and *others*, that they departed to Paradise at the entrance of the soul of our Lord and that of the Thief; but those who say, that they remained for a long time in life, and that a few of them lived till the kingdom of Titus, are not much inclined to truth.

It is asked, why His body was put in *a garden*, and in *a new tomb*?

We say, not simply, but according as it was proper, that Death, which got the dominion in Paradise (a garden), should be brought to an end again in Paradise (a garden); and that where Sin entered, there Righteousness should enter; but *in a new tomb*, and where no man had yet been laid, the fact was providentially provided, lest when the Resurrection should take place, it should be imputed to another who had been laid there. Again, in order that the birth might be like birth. In the first birth, He was f. 64 b conceived in a virgin womb, to which an external force had not approached; and in His last birth, He was laid in a new tomb, which no other dead man had entered; and in that former one, He was born and came out, the virginity not being destroyed, so in this second case, that He came out from the grave, the stones and the seals being kept at the same time.

About this, that they *sealed that stone*, with *guards*, some have said, that they fastened the guards to the stone, and sealed them; either their necks, p. 55 or their loins; *others* say, that they sealed the stone together with the grave with the signet ring of the custodians themselves; like this, that the King sealed the den with his own signet, and with the signet of his lords; but Dan. 6. 17 providentially the grave was sealed, in order that the Resurrection should be the further verified; and it should be a reproof to those. They call *guards*, those who are set apart to keep prisoners, or those who are appointed to kill them, that is to say, executioners.

This, that on *the next day, that followed the Preparation*, we ought to know, that of the seven days of the week, two received literal names; the *Sabbath*, which indicates *rest*, and the *Preparation*. And the name of the *Preparation* is not in the Scriptures; nor was it even known in common use, until the time of our Lord's Passion; for of old it was called *the sixth day*, or *the entrance to the Sabbath*; but it was called the *Preparation* [or *Eve*]; first, because the Sun set in the middle of the day of the Crucifixion; second, because in it the Divine care set from the Nation, and dawned amongst the Nations; third, because old things set among new things, amidst the renewal of all at the time of our Lord's Passion; fourth, because evil things set, and good things dawned in His Passion; fifth, because the Cherub and the sword went down from Paradise, as the soul of our Lord entered it, and that of the Thief and all the souls of the Righteous; sixth, because on it they went down, and were mingled with each other, the Nation and the Nations together; seventh, because that day was the sixth, which points to the six thousandth, on which the Sun of p. 56 this world will go down completely, and no other day will again be

defined to go down at sunset, as He predicted; the darkness of the world which was after the sixth hour [was] for the mystery of the six thousand years, as I have said; eighth, because in it the sun of Adam's life went down, as he sinned on this day, and on it our Lord suffered, that He
 f. 65 a might pay the penalties of [Adam] and of his posterity; and on account of this He kept the order of the times and of the manners; some of these things, on the one hand, are mentioned by way of illustration about Him above; here, on the other hand, they are all inserted completely. At vesper time [Preparation] Adam transgressed the commandment, and at vesper time [Preparation] our Lord shewed His obedience; at the ninth hour Adam went out of Paradise, and at the ninth hour the soul of our Lord entered Paradise, and that of the Thief. By means of wood [came] the Fall, and by means of wood came the rising again; Error by means of a woman, and Salvation by means of a virgin; Condemnation by means of Death, and Victory by means of Death; Judgment by means of the Curse, and complete Blessing by means of the Curse; for on this account
 Deut. 21. 23 He suffered the death of the cursed, "Cursed," it is said, "is everyone
 Gal. 3. 13 who is hanged upon a tree," that He may bless us with all spiritual
 Is. 53. 5 blessings; according as it is written, "and for the death of the wicked did He suffer"; to shew that only for the sake of the wicked He dies.

But *in the evening of the Sabbath, as the first day of the week was dawning, came Mary Magdaletha, and another Mary*, etc. This, that *in the evening of the Sabbath*, etc. ought to be read thus, according to science, *in the Sabbath then when it was evening, when the first day of the week was dawning*. Now the other Mary was the wife of Joseph, the betrothed of
 p. ٣٥ the Virgin, by whom he begat James and Jose, and Simon and Judah and their sisters; for there is a mention of Mary often in the Gospel, Mary the Virgin, Mary the other wife of Joseph, Mary the mother of Cleopha and of Joseph, Mary the mother of Mark, who was the wife of Peter, according as the doctors of the schools hand down. Mary Magdaletha was the daughter of Simon the leper and the sister of Lazarus; but she was called Magdaletha, according to *some*, because she had lived in Turris (i.e. Magdala), Stratonis (i.e. Cæsarea); according as *others* say, from the tower of Siloah; *others*, that Mary the sister of Lazarus was a harlot, who was called Magdaletha from the tower which she built for herself with the wages of harlotry, according to this shameful deed; but they called her *seven devils* the consummation of vile passions; this of her conversion introduces the mystery which is in the conversion of the Nations; and in the cleansing of Simon her father's leprosy is the cleansing of the Nations from sin; and in the raising of

her brother Lazarus is their resurrection. *Others* say, that the "woman who was a sinner" in the Gospel is another [woman], and it does not reveal her name; but Mary the sister of Lazarus was not a harlot, but chaste and holy, and a keeper of the commandments of God; that there may not be among thee man or woman that committeth fornication; nevertheless she had been tempted by demons, and not by the passions of fornication; but they are called *seven*, either because they were so in number, or because of the stubbornness of the fact and of the temptation; and when our Lord cured her, thus she was increased in virtuous works, until she was called Mary Magdaletha, from the tower of righteousness which she had built for herself, which raised her up to Heaven, that is, made her ascend (margin lifted her). But here some people are stupid; they do not hesitate to falsify the sayings of the Evangelists, by the changing of words only that are about the subject of the Resurrection; saying that Matthew said, *in the evening of the Sabbath, as the first day of the week dawned, came Mary Magdaletha, and another Mary*, and He was seen of them before the Disciples; but Mark says that in the early morning of the first day of the week, at the rising of the sun, He was seen of many women; but Luke says that upon the first day of the week, in the morning, while it was yet dark, there came many women, and saw our Lord; and John says that on the first day of the week, when it was yet dark, He was seen by Magdaletha; and we say that Matthew said "the evening," instead of all the night when the first day of the week dawned; and this according to a Scripture custom, which names the whole from a part; as this, that the evening and the morning were [the first day]; and like this, Let all flesh bless the name of the Lord; and the soul of Israel fainted in the way, etc., which we elucidated above. But about this, that Matthew said *two* women, but Mark and Luke *many* [women] and John *one* only; we say thus, that our Lord was not seen once only on the day that He arose, but often; six times are known; first, to Magdaletha and the other Mary, as Matthew said; second, to many women, as Mark and Luke said; third, to Magdaletha, according to John; fourth, to Cepha, as Paul said, that He rose, and was seen of Cepha; fifth, to those who were going to Emmaus, as Luke said; sixth, to the Eleven, as they were gathered together; and after these things, many times to the Disciples for forty days, as it is written in *Acts*. Therefore all these comings were true of which the Evangelists have spoken, although each of them mentioned them one by one, which they did even in the story of the blind men [whose eyes] our Lord opened at His entrance, etc.; because about the Resurrection, they were solicitous only that it happened accurately; and not that they should observe the comings and the times and the

Deut. 23. 17

f. 65 b

p. ٥٢

Mark 16. 1

Luke 24. 1

John 20. 1

Gen. 1. 5

Ps. 145. 21

Gen. 45. 26

Luke 23. 55

1 Cor. 15. 5

Luke 24. 13

—15

24. 33, 36

Acts 1. 3

p. ٥٢

moments of the hours ; but that together by signs and mighty deeds they should authenticate the Resurrection, and not by words, like the sages of f. 66 a the world.

And it is asked, Why, when our Lord appeared unto the women, did He admonish them to *go and tell the Disciples, to go to Galilee, and there they should see Him*, when on the very day that He arose He appeared six times? We say it was because there were in Galilee many righteous believers, who believed on Him, those to whom it was fitting that He should appear, and encourage them, and put them in possession of knowledge about His Resurrection. About these Galilean believers, whom the Disciples gathered at the mountain, and our Lord was seen of them, 1 Cor. 15. 6 the Apostle said, "Afterwards He was seen of more than five hundred together, of whom the greater part remain, and some of them sleep"; and not about those who rose at the time of His Passion, those who did not even come amongst many [people] and made no use of worldly things, as some have said. Hannan says This, that *He goeth before you into Galilee*, etc., [he said] because of the stretch of time and the multitude of words and deeds with which He confirmed them about His Resurrection, and not p. ٣٥ that He did not appear to them before Galilee; for He was seen of them twice before they were yet in Galilee, and from thence, and until [they were] at the Mount of Olives. Others say that Galilee is a place in the Mount of Olives, belonging to Bethany, which is called thus; this is not accepted by everyone.

Joannes says that *this word went out among the Jews*, that is to say, it was confirmed, and it persuaded many, that *His disciples stole Him away by night*, etc., for He says, *All power is given unto Me in Heaven and earth*, and not that it *is* Mine; (although from the beginning of His formation in the womb He was deified, etc.,) because of the weakness of the hearers; for not yet did they know Him to be God, who from Himself possessed John 20. 21 the power of all; for this, that as My Father hath sent Me, even so send I you [was] not [said] that He would shew equality with Him; but He was sent as a Son; and they as servants; else why is this *as*, which shews a comparison, that the sign of His coming should be made known to us, which is somewhat equal to the sending of the Disciples, for *as* He Himself, the Son, came in order to save, thus these, being servants, are sent in order that [men] might repent; for this *as* shews the kind of salvation and repentance, how it is; and not that there is equality of honour.

Go therefore, and make disciples of all nations, and baptize them in the name of the Father, and the Son, and the Holy Ghost, etc. The word f. 66 b of Religion is divided into two parts, Faith and Morals, but our Lord

prepares for the perfection of both; but, on the one hand, He perfected first the species of the genus, not cutting the branches of Sin, but its root; and He cleanses not the action only, but the conscience; and from it He orders the correction of the passions that are in us; that is to say, of desire, and anger, and covetousness and vainglory, etc. So therefore after He had filled up the deficiency of the Law which is on account of works, then He perfects the teaching of the true Faith; being about to ascend into Heaven; for those things were not sufficient, that were taught to anyone, that they should understand the Trinity itself; also the Trinity of Persons was made known figuratively by the making of an image, and by the division of tongues, and by the three "Holies" of the Seraphim, etc.; but after the confession that [He is] in one nature took substance in the times before it was thus; so what was lacking that we should learn also about the Persons He now fills up. What was lacking, He now says, *One* and *Three*. *One* on the one hand, in nature, and in power, and in energy, etc.; but *Three* on the other hand in Persons; and if it appears good to some to say "in Persons" then [Persons] in one essence; this on the one hand is the Father; this on the other hand is the Son; and this the Holy Ghost; and that on the one hand is the Begetter; this on the other hand is the Begotten, and this one the Proceeding. That one on the one hand is the Cause, these on the other hand are the Effects which [come] from Him; but how it is, is incomprehensible; but nevertheless darkly, that is to say, enigmatically, like Word and Mind from Soul; and Light and Heat from the Sun; and just as on the Word and Light together there is a natural and constant generation attributed to the Soul and to the Sun; but on the Mind and on Heat there is a procession which is uninterrupted and impassive, without time and without place, etc., thus, and more than thus, the Son is begotten, and the Spirit proceeds eternally without beginning nor end, uninterruptedly, impassively, without place, etc.; for He did not command that we be baptized in the name of God or of the Lord or of the Creator, etc., because these names are attributes, and are taken from *existences*; God, because He *judges* or *burns*, or *hastens* or *sees* everything, or is the Cause of all, according to some; but the Lord, because He is Lord of all, or Creator and Maker; because He made and created all [things]. Therefore they are temporal, and the correct names employed by created beings for the Divine nature are two; one in the Old Testament, that of I AM THAT I AM; and another in the New, this of THE FATHER, THE SON, AND THE HOLY GHOST; for these two names are proper ones, and correspond to one another; like the

p. ٧٥

Gen. 1. 26

Gen. 11. 7

Is. 6. 3

p. ٤

f. 67a

definition to the definer, and the definer to the definition; according as philosophers say; just as every Man is living, rational and mortal, and every living rational and mortal being is a Man; thus also here, that if He is God, [He] is the Father, the Son, and the Holy Ghost; and if the Father, the Son, and the [Holy] Ghost, He is of necessity God. Thus *I am that I am* is not used of a non-existence, and to both of them there is no end. Again, the names which about God are related accurately and authoritatively, are told of us derivatively and metaphorically; and those which are [related] about us accurately, are [related] about God metaphorically; so therefore the Fatherhood and the Sonship and the Procession, are spoken about God on the one hand naturally; about us, on the other hand, metaphorically and derivatively, inasmuch as a man is sometimes

p. 41

on the one hand son, sometimes on the other hand father, and sometimes both of them; he is the father of what is below, and the son of what is above; but sometimes [he is] not even either of them; moreover, he is only called a man, and sometimes not even a man, that is to say, after death; but with the Tri[une] Persons there is no change; but constantly the Father alone and separately; and constantly the Son alone and separately; and constantly the Spirit proceeding alone and separately.

And it is asked, Why do we say about the Son, that He was begotten and born? but about the Spirit we do not say that He proceeded or was sent out? We say that the Son being said to be begotten and born, are expressions that signify that the fact is fulfilled; first, according to the equality of the substances and the affinity which they possess with one another; and second, that no one may make the mistake that the Son is not a perfect Person, but some power that is constantly generated, like light from the sphere; but it is said only that the Spirit proceeds and is sent out, although eternally He proceeded completely; for a sign that He proceeded and is not separate from the Father. Again, the gifts that are attributed to the Person of the Spirit, that He is constantly sending out, He gives by means of power and will, etc., which He possesses with the Father and the Son. Again, it is asked, Why does He hand down faith in the name of the Father and the Son, and not in the name of the

f. 67b

John 4. 24

Begotten and the Begetter? and why when the name of the Spirit refers to the nature of the Three Persons (for He says God is a Spirit), does our Lord name one of the Persons *Spirit*? And why does He not say *in the name of the Father and in the name of the Son and in the name of the Holy Ghost*; but He [mentions] one *name* about three Persons? and why to each one of the Persons does He attach the conjunction and sign

of *καί*, and not without conjunction? but about this first He admonishes, that they baptize *in the name of the Father and the Son*, and not in the name of the Begetter and the Begotten? We say that *the name of the Father and of the Son* brings in that of the Begetter and the Begotten; *Father and Son*, moreover, apply only to animated beings, either in the Scriptures or in popular custom; although in Syriac one says that unto us a child is born, etc., instead of a *boy*, as is said in Hebrew and Greek; but generation is [spoken of] about both animate and inanimate things, like this, "the fruit (*generation*) of the vine"; and "these are the generations of the heavens and of the earth"; and "who hath begotten the drops of rain, etc.?" Generation, on the one hand, is said about him who before he is formed, comes out as an abortion, but not also a *son*; and every *son* is also a *generation*, but [there is] not also in every *generation* a *son*, etc. But consider why this name *Spirit*, which signifies about all, is used of one of the Persons. We say that that name of *Spirit* is homonymous, and there are many applications about God, and about the Angels, and about the nature of the air, and about the soul, and about Providence and about Demons, without addition; it is used about each one of the natures of these; but with the addition, about the variations of these things thus; and inasmuch as our Lord added to the name of *the Spirit* that of *Holy*, He distinguished the Person *proceeding* from the general nature of the Godhead which is in each one of the Persons. But about this of why He applied one *name* to the three Persons, we say that it was to shew that there is one nature and substance in each one of the Persons, and also in all of them equally; and it is like the three "*Holies*" of the Seraphim, which are to one *Lord*; for if a *name* were applied to each one of the Persons, it would have been thought that they were three natures distinguished from one another; according to the three Persons. Again, He took a *name* instead of a designation, like this of the Prophet, that we shall call thy name, that is to say, we shall call thee *the Lord*. And also this, that to each one of the Persons He added the conjunctions *and*, *and*, as an indication of the Persons; for if He had not spoken the conjunction besides, we should not have known about which Father or Son He spoke to us; but we should have understood also about each Person that He is called thus. Therefore our Lord handed down one substance which is in *the Father and the Son and the Spirit*, that He might define the praises of the rest on account of the Godhead; that is to say, of Gentiledom and of Judaism; that we should not introduce an assembly of gods like the heathen; and that one Person should not be distinguished in the Jewish manner,

p. 31

Is. 9. 6

Matt. 26. 29

Gen. 2. 4
Job 38. 28
sic

p. 31

Is. 26. 13
(Hexap-
lar)
f. 68 a

but One in Three, and Three in One, One threefold; Three that are gathered together in One; one Trinity which is in one substance.

This, that He added, *Lo, I am with you unto the end of the world.* It is evident that He did not say this to the Apostles only; because after a little while they departed; but also to all those who throughout the ages preached and are preaching this Faith, and accomplishing works suitable to the fear of God, until the end of the world.

The Commentaries of the blessed Matthew the Evangelist are finished, by means of God, which have been done by Mar Isho'dad of Maru Bishop of Hadatha [in] Assyria. May his prayers be for all believers. Help me, our Lord, by Thy mercies.

AGAIN, COMMENTARY ON THE GOSPEL OF THE BLESSED MARK THE EVANGELIST.

Again, by the Divine help, I write the Commentary by the very same on the difficult meanings that are in the Gospel of Blessed Mark the Evangelist ; first, the reason of his writing the Gospel. Help me, our Lord, p. ١٦ by Thy mercies, to the completion of the whole Book, Amen.

Matthew and John were of the Twelve, but Mark and Luke of the Seventy. Now Tatian, a disciple of Justin the Philosopher and Martyr, made selections from the four Evangelists, mixed them, and composed a Gospel ; and called it the *Diatessaron*, that is to say, of the *mixed*; he did not write about the Divinity of the Christ; and Mar Ephraim commented upon this. Mark, however, as Clement testifies, was the son of Peter ; for he, Clement, says in that great letter of his against those who reject Marriage, enumerating the Apostles who were married in the world, and after they became disciples of our Lord they kept purity and preserved sanctity ; as Moses also and others, who, after they were thought worthy of the Divine Revelation, removed themselves from wedlock, and preserved sanctity ; for this one [Clement] says " Oh do they also reject the Apostles ? for Peter and Philip even begat children ; and Paul did not neglect to salute his spouse in his Epistle, but he did not lead her about with him on account of the decorum of the service." Some people, however, have handed down, about what is written in *Acts*, saying that after Peter was delivered from the prison by means of the Angel, and came to the house of Mary the mother of John, whose surname was Mark, that this Mary was the wife of Simon, and Mark was his son, and Rhoda his daughter ; and they say that Peter mentions him in his first Epistle, which he wrote from the city of Rome, which he describes as in a

Clement
of Alex-
andria,
Miscel-
lanies,
Book III.
ch. vi.

f. 68 b

Acts 12. 12

1 Pet. 5. 13

p. ٣١

parable, and calls it *Babylon*, because of its greatness and its opulence:

1 Pet. 5. 13 "The elect church, which is at Babylon," he says, "saluteth you, and Marcus my son." But Simon Magus was a Samaritan by race; from a village whose name was Gentnin; and *Simeon* was his name from of old, but afterwards he was called by Peter *Simon*. Now when this [man] was exposed by Peter in Samaria, he fled to the country of the Romans; and there he returned to his vomit in the days of Claudius Cæsar; and by means of signs of his sorcery he became very famous; and it was thought that he was a god, and he set up a statue to himself as to a god at the side of a river called the Tiber, between two bridges; both to him and to a certain woman whose name was Selena, who travelled about with him wherever he went, who of old had practised fornication in Tyre of Phœnicia; but Peter, after he had escaped from that prison, went to Antioch, and in that very year laid the foundations of the church of Antioch, and made there an altar, and commanded that they should worship towards the East; and [told] that on the first day of the week our Lord dwelt in the Virgin, and on it shall be the Resurrection on the last day. And after two years, on hearing what Simon did at Rome, he appointed Evodios bishop at Antioch instead of him[self], and he ruled for twenty-five years. He pursued and flew to Rome after Simon, and found a dog at the door of Simon's palace; and said to it, "Go in and tell Simon that behold! Simeon

p. 61 is at the door." And Simon spoke into the ear of an ox and it split, but Peter made it whole; and afterwards his [Simon's] followers requested him to do some sign before this Galilean; and there happened to be a dead man, the son of Cyphrinus, one of the prefects of the city; and Simon came near to his bed, and said many things aloud and in secret, and the dead man

f. 69 a did not rise; and in the same hour Peter came, and cried with a loud voice, "In the name of Jesus the Christ who was crucified at Jerusalem, rise from the bed"; and with his word the dead man lived; and the Romans rose up to stone Simon; and he was angry and said to them, "Because ye have rejected me, I go to my Father who is in Heaven," and he shewed before Peter and the assembly something like a car that came and caught him away and raised him gradually; and after the amazement of the spectators, Peter was troubled, and rebuked the demons by the sign of the Cross; and immediately they left him, and let him go; so he fell upon the earth, and was broken in pieces and died. Then that crowd praised God, and heaped up many stones over his corpse. Then Peter at once planted a church in Rome, and ruled it for twenty-five years. But at the time that the wicked

Nero Cæsar commanded him to be crucified head downwards, he appointed instead of him a deacon whose name was Linus, him whom the Apostle mentions in his Second Epistle to Timothy; and after him Clemens for nine years. But at the time that Peter ruled the church of Rome, he had a thought of going to the heavenly places; and the believers, being excited about this, begged him to make for them the teaching of the Gospel in a Book; and after they had entreated him further, he yielded to their persuasion; and because the Gospel of Matthew was previous, lest it should be supposed that he had done this because he was not pleased with that, he commanded Mark to describe to them in a Book the habits of our Lord, and His deeds and words, leaving many things out from it, and only endeavouring to write with great research the affairs of Peter's denial and such like. He incited him to do this; and because Simon had preached there that our Lord had not been incarnated, because of this, he endeavoured to write about what concerned His humanity. After this he went first to Egypt, and preached there, and founded the church at Alexandria. 2 Tim. 4. 21
p. 17

BOOK I.

We ought to know that *the beginning of the Gospel* is the Baptism of our Lord, for these things from His conception and until His baptism are not considered to be of *the Gospel*, although they are additions with it to the Gospel, in order that we may learn in what way His conception and birth happened. It was not even possible for us to receive the teaching about the Gospel, if we had not learnt beforehand from whence He was born and how. And during these years from His birth and until thirty years, He paid the due of the natural and scriptural law; then He came to form for us a type of the new world in His baptism, and to preach the Gospel of the kingdom of God. And because of this the Blessed Mark also, because he knew that *the beginning of the Gospel* was that Baptism, and from it our Lord began new deeds, wrote at the beginning of his Book, saying that this is *the beginning of the Gospel*. Matthew and Luke also, after they had taught briefly about the things of the Birth, approached quickly to the Baptism; for John also, after he had taught about the Divinity at the beginning of his book, began with the baptism of John. "John," he says, "bare witness of Him, and cried," etc.; therefore very suitably Mark also began from the Baptism of our Lord, by which we first enter into the fear of God. And thus he gradually relates until His f. 69b
John 1. 15
p. 17

ascension to Heaven. And so he made an end to his Book. And we ought to know, that the Church did not hold simply to these four Evangelists; although there were seventy-two Apocalypses, according to the seventy-two Disciples, and twelve, like the twelve Apostles; but after the Apostles died the Fathers took care, and examined all of them, and among all of them they found these four only to be genuine, two then of the Twelve and two of the Seventy.

And it is asked, Why did Mark say, *as it is written in Isaia the prophet, Behold, I send My messenger before Thy face*, etc., when it is written in Malachi? Some say, that it was in Isaia and was lost; others say that he put to *the voice of one crying in the wilderness, Prepare the way*, etc., this sign as an answer; others, that because it was translated from Roman to Greek, and from that to Syriac, the interpreters made a mistake, and put Isaia instead of Malachi. Others say that it does not matter to him [Mark] about the accuracy of the reference as is the custom of the Scriptures. Others say that in the book *Diatessaron* which was composed in Alexandria, instead of this, *as it is written by Isaia the prophet*, it is said *by the Prophets*.

And it is asked, Why was John called a *voice*, and not a word? for f. 70 a because the Christ in His divinity was called *the Word*; and a *word* is not p. 171 known, without a *voice*, that is, written things, John was suitably called *the voice*, that he might preach with his voice about the *Word*, the Only-begotten One, who dwelt in a Man. He calls, moreover, the coming of the Christ, *the way* and the *paths*, saying, *Prepare* your minds and your thoughts to receive the coming of the Christ the Lord of Lords.

This, that *he was clothed with raiment of camels' hair*. He shews in this about his coarse raiment, not saying of wool, but of the rough hair of camels.

The story of the Baptism is expounded in Matthew. This, that he said, *The time is fulfilled, and the kingdom of God is at hand*, that is to say, the time of the shadow of the Law is ended, and the Fulfiller of the Mysteries and the Types has come; but he here calls the Gospel and grace *the kingdom*. He calls the Devil *an unclean spirit* from the foul deeds that he is wont to do in him in whom he dwells.

In this, *I know Thee who Thou art, the Holy One*, etc., he spoke it as to a holy man, and not as one who believed in God the Word who dwells in Him.

This, *Art thou come to destroy us?* refers to two things; one, about the fear that fell upon them from our Lord from the time of their

defeat in the contest; second, about their wickedness towards Man, for their destruction implies the salvation of Man and their banishment from him.

This of *all men seek for Thee*, like this, that Jesus saw all the world, and all nations compassed me about, but in the name of the Lord, etc., and All who came were thieves and robbers, etc.

Matt. 4. 8
sic.
Ps. 118. 10
John 10. 8

This, that our Lord rebuked those who were healed, saying, *Reveal [it] not*, was that He might not be accused by the Jews of being a boaster and vainglorious; for He was persuaded that the signs which he had wrought were not at all hidden, but were still more celebrated; p. 41 for He ordered the leper to *make an offering, as Moses commanded*; first, to signify the fulfilment of both Covenants; second, to shew that the Giver of both was One, though that was a discipline of childhood, but this, the completion of adulthood; third, that He was not contrary to God and the Law, as they did not hesitate to accuse Him of this.

This, that *they took off the roof of the place in which Jesus was, and let down the bed in which the palsied man was laid*. We must know that they invented this artifice of *taking off the roof of the house, and letting down the bed easily* without stones and dust falling upon them, as even to-day many people contrive to do like this. f. 70 b

BOOK II.

Now He calls the teaching of the Gospel *a piece of new cloth, and new wine*, and those who receive the Gospel *new garments and new bottles*; and He calls the teaching of the Law and their traditions *old wine and an old garment*; and the Scribes and Pharisees *worn out garments and worn out bottles*, as if to say, that because they were preachers of a new Gospel, they ought not to serve legal things. The Pharisees rebuked our Lord for two reasons, when the Disciples were *rubbing*, that is *grinding* and eating *the ears of corn*; first, because the day was the Sabbath; second, because the Law did not allow [people] to eat any new thing, until it had been offered at the altar, but they had taken before the harvest the portion of the High Priest; the Pharisees reproved fitly.

Ephraim,
Diat.
(Müs.)
pp. 61, 62

This, that our Lord said to them, *Have ye never read what David did when he had need*, etc.? for because there was a great testimony about David, that he was righteous, our Lord reproved them from it, shewing, that as he [David] was not blamed, My disciples also are blameless, because they

rub the ears of corn, when they have been oppressed by hunger; for he who took the bread was righteous, and the priest who gave was not blamed, although *it was not lawful to eat it, excepting for the priests*; therefore this was evident from of old, that the precepts of the Law must be measured according to nature; and the force that is against them must be quietly investigated; therefore neither do I blame My disciples, if being oppressed by nature they have done this.

Matt. 12. 5

This, that *the priests in the Temple profane the Sabbath, and are blameless*, that is to say, of the sacrifices and libations and incense and lights, etc.; again, in this that every day, one lamb was offered in the morning and one in the evening; and on the Sabbath two in the morning and two in the evening; and again, on the Sabbath day the shewbread was cooked and put out on the table of shewbread; for this, that on the sixth day Aaron arranged them, is said in Hebrew on the Sabbath day.

Lev. 24. 8
Peshitta
f. 71 a
1 Sam. 21. 6

And it is asked, Why, when it is written in Samuel, that Ahimelech gave bread to David, our Lord said about Abiathar that he gave [it]? Ahimelech, as the elder, commanded that the bread should be given, but Abiathar gave the bread with his hands; again, because the High Priest himself did not go in and bring out the bread, for that would have been an indecorum, but Abiathar his son. Some say that both of them were high priests, as in succession like Nadab and Abihu, and Eleazar and Ithamar, and Hophni and Phinehas, and Abia and Zacharia; or that [it was] because Abiathar was about to become High Priest.

Gf. 2 Sam.
8. 17
1 Chron.
18. 16
p. ١٦

This, that the name of *Sons of noise*, was given to James and to John his brother; in Hebrew *Son of thunder*, that is to say, *givers of the noise* of Divine knowledge to men by means of their preaching, like *thunder* which is heard openly by all; or *sons of the Gospel*, because our Lord Himself calls His last manifestation *lightning*; and lightnings and thunders are related to one another; as indeed, by the expansion and contraction of the clouds full of waters that [come] from the winds, which are bound together in them; and sounds of thunders and rumblings are heard; and fire is flashed from them, like a rubbed flint; thus also here; because He was called *lightning*, His Gospel was called *thunder*, which lightens up the good things that are to be; and those were called *Sons of Thunder*, that is to say, *Sons of the Gospel*, because of the perfection of the love of its sons who are led and kept by it, like sons by their mother; and it is honoured and loved by them like a mother by her sons. Some say that *noise* indicates the noise and tumult that is heard by many. *Sons of thunder*, then, that is to say, *Sons of the Gospel*. Others [say] that *Sons of*

noise, that is to say, Sons of My mystery, since they are all sensible of His mysteries. This of *Sons of Thunder*, that is to say, that those things of which you only are sensible now, when I have risen from the dead, the time will come when they shall be preached as if by thunder throughout the whole world.

This, that *His relatives heard, and went out to lay hold on Him, they supposed*, etc.; he means, however, His relatives by Joseph; for because they saw that He was doing great things, and that crowds were tumultuous about Him; His relatives had a weak opinion about Him; saying that p 71 perhaps He was possessed by a spirit, or they were contriving some method by which they could appease the anger of those who were enraged f. 71 b against Him, and could prohibit Him amongst them; for from whence the Jews found the name of *Beelzebub*, who was the Chief of the Devils, as it is not known in the Scriptures, nor does the Law teach [it]; but it is likely that they found this by association with Devils; for because at one time [the devils] were subjected to them by means of sorcery, the name of the devils whom they worshipped was disclosed, and also who was their Chief; for it was also a tradition, that a devil does not go out, unless he has prepared another to live in [the man], or many come and silence him.

BOOK III.

This, that *a Sower went out to sow*; He calls Himself, *a Sower*, and His Gospel the *seed*; but the hard soul, that is not held completely by the fear of God, [He calls] *the wayside* and demons and devils [He calls] *the fowls*.

This, that *Unto you it is given to know the mystery of the kingdom of God*; He calls the Resurrection and Immortality *the Kingdom*; but the Gospel about it *the Mystery*. Now He calls the Gospel *the Mystery*, because of old it was hidden, and by His means it was revealed to the household.

And then He tells a parable which is not told by one of the Evangelists, saying that *so is the Kingdom of God, like a man who casts seed into the ground, and sleeps and rises*, etc. He calls Himself *a man* that casts seed into the ground, and His Gospel *the seed*; but the souls of believers He calls *the ground*.

This, that He *sleeps*, [refers] to the time from His ascension until His last manifestation; but *the seed* that grows and springs up he knoweth not

p. ܡܐܝܗ *how*; He speaks in the likeness of husbandmen; just as these [men], once they have cast the seed into the ground, do not labour at it any more; for He shews by means of this parable that the grace that has been given to us does not work in us of necessity, but every one is allowed to grow in virtue according to his will; as if He would say, "I have sowed and have ascended, and have sat down in Heaven; but the seed by means of the ground takes care of itself, so that when it has been shewn by means of conduct as by fruits, some day its harvests rise up to heaven, that there it may be kept in everlasting life for the use of My kingdom. Ye therefore sow and teach all, and take no thought about the growth, as neither does a husbandman; for it is God who completes the seed."

This that He said, *first the seed, and after it the ear, and last of all the full corn*, from something that was naturally with the seed; He wished to indicate about these [who are] His own, because not in one order do f. 72a they all stand in perfection; but first they are few who obey the Gospel, and then they gradually multiply and come all to perfection, that they may *bring forth fruits* that are worthy of the fear of God. But this, that *he knoweth not how*, that is to say, that the seed comes to perfection without the work of him that sowed, by Divine power and energy.

The *grain of mustard seed* which makes *great branches* alludes to the abundance and greatness which comes from preaching; but some say that He calls demons and devils, *the fowls of the air* which *lodge* in its p. ܡܐܝܗ branches, who, to be sure, need also to be covered by *its shadow*; not understanding, that all the demons are kept in outer darkness from it, and not that they should be covered by its shadow. *Others*, again, have thought of the holy Angels; and *others*, of Kings and Judges.

This, *Who hath ears to hear, let him hear*, that is to say, pure thoughts which distinguish and care about these things; and not of the traditions of the Pharisees.

This, that there was *a great storm on the ship*; just as if their ship alone were shaken by the waves; for this, that in all that tempest He should not be wakened, was the work of Divine Providence; because natural things do not act against [their] nature.

This, that *Our name is Legion*; Legion, according as it is said a great crowd, like that of *legions* going out of the land of Kittim, alluding to the great swarms of the Greeks; *others* say that in the tongue of the Greeks a *legion* is 10,000; *others* that it is ten myriads; *others* say that it is thousands; and apparently that first one inclines to the truth; but He shewed that *they were many*; for that substance is small, and

is not hindered by a small body ; as also heat does not take any [extra] room in bodies ; for those who are tempted by devils have very little strength ; and this is arranged by Divine Providence ; and if not, one devil would have destroyed all men ; and it is handed down and believed, that all the Devils are shut up in the desert, and only a few of them are left amongst men, that their freedom might be tried, and the power of God might be made known in them ; and also the fortitude of the righteous be shewn ; otherwise all of them that do evil would be chained up in the desert by Divine power. All the Devils since the Flood were restrained in the desert ; except a few of them, that came to peace, in order that the freedom of men might be put to the test, and the power of God might be made known ; it is said that there is evidently no care over visible things, from this, that 10,000 [devils] dominated one man ; but let them know that all diligence is visible here, if one is kept from the tyranny of ten tyrants and potentates, one of whom is able to destroy thousands and myriads, if it is allowed by Providence, etc. Now those demons asked from our Lord, to allow them *to enter into the swine* ; not groundlessly, but because they saw that He began to drive them from the whole habitation ; they contrived, that by depriving the natives [of their swine], they should drive out our Lord for this cause, and then they should return to their places ; but our Lord, who knew their thoughts, allowed them, in order that they might be known that they did not possess foreknowledge like Him ; but the rest is written in Matthew. p 24
f. 72 b
Matt. 8. 32

This, that they persuaded our Lord, to *give them leave to enter into the swine* ; it is evident that not even contemptible swine are left without care ; how much more the image of God ? etc.

BOOK IV.

This, that *they besought our Lord to depart out of their coasts*. Some have thought here, that the will of the devils was fulfilled ; that is to say, that the landlords did not allow Him to enter their city ; and they thought this, because they did not understand the cause of their request ; but great fear fell upon these men, being astonished at the things that had taken place ; but they thought that the destruction of the swine was [under] the pretext of their sins ; and because that demoniac was of the Gentiles, they thought that they, who were of the Gentiles, would receive judgment from Him, if He remained with them ; and for this reason they petitioned Him as a virtuous man, that they were unworthy that He should dwell with them ; p. 24

for *the swine* were a type of the Jews, according as our Lord also commands the Disciples, Do not throw your pearls before swine.

Now *Decapolis* was so called, as *some* say, because its inhabitants were collected from ten cities, and *others* say it was because this city was ruler over ten cities, like *Kirjath Arba*, that is to say, Hebron, that is to say, that it was ruler and governor over four cities.

This, that *He could not do even one miracle*, does not indicate weakness of His power, but wickedness of their mind; and it is like this that is in

Jer. 5. 7 Jeremia, who says that the Lord could not again pardon you because of

Heb. 6. 18 the wickedness of your deeds; and like this, that by two immutable

John 5. 19 things, in which it is impossible for God to lie; and like this, that the Son can do nothing, etc.; and others like these.

f. 73 a This, *Is not this the Carpenter, the Son of Mary?* and our Lord [says], *There is no prophet that is despised, save in his own city*, etc., like Moses, who was reviled by the people of his tribe and nation, and Jeremia by the people of his village, etc.; thus also the people of Nazareth in the memory of ancient things belittled new things; and called Him *the Son of Mary*, as if Joseph were dead; *the Carpenter*, from the handicraft of Joseph.

p. ١٨

This, that *the fountain of her blood was dried up*; Berenice, the afflicted, whose blood had flowed for twelve years, and whose disease was hæmorrhoids, when our Lord had ascended to Heaven, from the great love that she had to Him, made for Him a bronze image, and put it up at the door of her house, and another of herself beside it, in the attitude of asking healing from Him; and by Divine energy there sprouted in the leg of the image of our Lord a branch of wood, and formed leaves, and wrought miracles like that of our Lord, in every place to which they carried some of its leaves during a long time; and afterwards the Jews were envious and cut it, and it did not again sprout.

Eusebius
H. E. VII.
18

This of Matthew, that our Lord said, *Take not even a staff*; but Mark here, *save a staff only*; our Lord signifies this, that from others to whom they should go they should take nothing; that these might not suppose that they were sent for trade; that He might shew that He is supplying all that they require; therefore this of Mark's is not against that of Matthew's; because both of them admonish not to borrow from others, lest they should appear covetous; for they are not prevented from taking from their houses, because they need these things on the way. A *stick* is for leaning upon, and *sandals* for the hardness of the road, and the thorns. *Others* say that because Matthew had formerly been a publican, and had experienced the hardness of the

Matt. 10. 10

passion of covetousness, he fitly removed them from this passion. *Others* p. 41 say, that in both of them they are forbidden a stick, and they read that *Ella, Ella*, which is translated *not even*; so that the word should be *a stick only*.

This of *Shake off the dust*, etc. The *dust* is an evidence of the labour of the Apostles; as since the Jews did not consent to receive profit by the labour of others, they prepared themselves for a severe punishment. *Others* [say] that this *shake off the dust*, that is to say, [was] for a demonstration of the earthliness of their minds, and that they were ready to perish completely, like dust before the wind; as it is written, Because f. 73 b the wicked shall be destroyed in the whirlwind of their wickedness; and the evil ones in the earthliness of their evil qualities. *Others* [say] that this of *shake off the dust* is for a sign of fatigue on their account; and this of *for a testimony to them*, that is to say, for a sign of their condemnation.

This of *It shall be more tolerable for Sodom and Gomorrha*, etc., not as if on the one hand, He frees the Sodomites from judgment, but by a comparison He seeks to make known about their condemnation; for God did not shew a revelation to the Sodomites, nor were Apostles sent to them; but all these miracles had happened amongst these people, and because they would not be persuaded, they would have a harder punishment than those.

This, that *they anointed the sick with oil*, and they were *healed*, that is to say, everywhere that they went about in Judæa and healed, they carried oil that had been blessed by our Lord. But *Babhai the Persian* says that that oil had not been blessed by our Lord, nor did they carry it round with themselves to every place that they went; but whatever place p. 42 they came to, they asked oil from the house; they blessed it in the name of the Christ, and then they gave it.

This, that *Herod had kept John*, either because he did not give him to be killed, or because he kept his counsel.

BOOK V.

A *Chiliarch* is captain of a thousand; a *Centurion* is captain of a hundred. *Spiculator*es in the Roman language, and *questionarii* in the Greek; the two of them are one; and they are like Prætorian Guards. Now the name of the prison-house into which John was thrown, as Josephus testifies, was *Macherounta*, that is to say, *a frying-pan*. The ice of the lake was actually broken, on which the daughter of Herodia danced, and she was swallowed up in its midst; and only her head remained above the ice,

as on a dish. And Herod, after he was driven away from his kingdom, and cast into exile, was seized by a dropsy, and bred worms; and her mother was blinded by weeping.

This, that *they sat down by hundreds and by fifties*, that is to say, in one rank a hundred, and in another fifty.

BOOK VI.

From within, He says, *from the heart, proceed evil thoughts*, and not from the *washing of hands* and of *cups*, and of brazen vessels, etc. For *from the heart* refers to the soul, because *the heart* is the dwelling-place of the soul; and it there forms all the thoughts; like this, My heart and my flesh praise the living God; and Let us lift up our hearts with our hands; and He devises evil, to sin in his heart, etc. He calls unnatural fornication *lasciviousness*, that which is in vicious and lustful things. He speaks of *an evil eye*, about envious and wicked persons.

Ps. 84. 2

Lam. 3. 41

Gen. 6. 5

f. 74 a

p. 21

This, that *He entered into an house, and would have no man know it*; He did not conceal Himself from fear; but first, that it might not be thought by the Jews, that He loved the Gentiles more than them, and second, because of the miracle that He was about to work on the daughter of the Canaanitess; lest it should be supposed that He was a lover of praise; for it says that the Canaanitess was one of the Syro-Phœnicians. He calls Syrian the districts from Antioch as far as Edessa, which reaches to the border of Paneas, which he calls *Decapolis*; for it was called *Decapolis* because its inhabitants were collected from ten cities at that time of wars; or because ten cities surrounded it, etc.; which we have explained above. For the delay in the healing of that deaf and dumb [man], and of that blind [man] after this, that He did not heal them at once by a word; but [cured] that deaf man by the spittle of His mouth, and by the fingers of His hands; and that blind man He took out from the village, and put spittle upon his eyes, and made him see little by little; He shews by means of this; first, that He is the Maker of Man, from the beginning, who formed Adam from the dust, etc.; second, that these signs which He wrought were not phantasms, but the truth of facts; third, to display the riches of His power; fourth, He partakes openly and sufficiently of His human nature by the work of His power; fifth, that the Jews might not say, that because He withdrew Himself from the needy and afflicted, He did not touch these; sixth, that He might shew the truth of His Incarnation; and for this reason, Mark

is more concerned than others about such things, to root up from Rome p. ١٦
the tares of Simon, who said that the Incarnation of the Christ was in a
phantasy and a hallucination.

This, that *I see men as trees walking*; this of *walking*, applies to the
men and not to the *trees*; like this, that all the people saw the voices and Ex. 20. 18
the lightnings; and the priests associated themselves in the way, and killed Hos. 6. 9
[Shechem]; and like this, that Moses wrote about Him, etc. But this, John 1. 45
that he did not immediately see, refers to his unbelief.

This, that *He looked up to heaven, and sighed*, on account of the captivity f. 74 b
of our nature to devils. Now our Lord looked up to the Father, at every
place and time He gave healings, first, on the one hand, because for this
He came, as it is written, He hath sent me to heal the sick, etc.; second, Luke 4. 18
that He may establish an entrance into faith by means of the signs which sic
He wrought; third, that He might prefigure the manumission of our nature
from sin and from all afflictions, and that matter was about to be completely
freed from accidents in the world of light; fourth, by means of the sick-
nesses of the body He figures the sicknesses of sin, and by the healing of
the former He typifies the healing of the unclean soul. He calls *baskets* the
large wicker things that contain each about four measures, *κόφιναι* are little
wicker things, or those that have lids, into which bread and things are put.

This, that *Cephas took Him, and began to rebuke Him*, not angrily, but
lovingly, and supplicating, etc.; but Jesus looked at His disciples as a
man who says, See what Simeon says, something that it is not fit for a
God-fearing man to imagine. He calls him *Satan*, as if to warn them p. ١٦
that no man should again venture to forbid the things that please God,
as if they were asking the will of Satan.

Manes and *Bar Deisan* feign, that the Christ calls Himself *the Son of*
Man, the Son of Man who existed before Adam was created, because he
[Adam] was swallowed up and his five sons, there came the Intellectual
Lamb to purify them.

BOOK VII.

Now the Light of our Lord was not created as the Light of the
Righteous; for because of His unity with the Word, by the light of the
Word He shines as with a vesture; for Humanity received all these
possessions of the Word except [its] nature.

This of *a dumb spirit*; not that the spirit was dumb; but he says that
the man was sick, that is to say, his speech was silent at the time that
it tare him.

This that *he was foaming*, because foam went up out of his mouth, and he became like dry wood.

This, that *he was wallowing*, that is to say, he was kicking with his feet; but *the Disciples were not able to cast him out*; as it was not fitting that they should work signs in the neighbourhood of our Lord; for behold! when they were sent to Judæa, not they alone wrought miracles, etc.; they said, Lord, even the demons are subject unto us through Thy name; but others also did [miracles] in His name; as they also said, *We saw a man casting out demons in Thy name, and we forbade him*. Now the other reasons of this we have explained in Matthew. This, that *we saw a man casting out demons in Thy name*, and we forbade him. It is likely, that this man was among those who came to our Lord from time to time, even though they did not *follow* Him as His disciples; and because he was worthy, our Lord gave him this power; but when the Disciples saw [it], they *forbade him* this work, that is to say, they excommunicated him, because they said, *Thou followest not our Lord, it is not permissible to thee to cast out demons in His name; but our Lord said unto them, Forbid him not; for there is no one who doeth miracles in My name, who can quickly speak evil of Me*.

This, *If thy right eye, or thy foot make thee offend, cut it off*, etc. Now by *the Eye* He speaks of and refers to the Rulers that are in the Church; and by *the Foot* He speaks of the inferior and common people; that is to say, cut off and cast out of the Church every insolent and greedy and offensive person, lest he should corrupt the whole body by the offence, and thus the whole of it should fall into Gehenna.

BOOK VIII.

This of *For every one shall be salted with fire*, that is to say, just as by fire every food is tried and purified, that it may be adapted for use and for eating, thus every one who believes the Gospel, is tried and purified by the grace of the Spirit as if by fire, and becomes useful to the Kingdom of Heaven; and He said well that he is salted with fire; because just as *salt* keeps moist bodies from putrefaction, thus also Grace is able to purify the mind from all humour of sin. *And every sacrifice shall be salted with salt*.

By these two illustrations, our Lord has one purpose, that is to say, that if you do not season your actions with love and with mercy, as if with *salt* and *fire*, you will not be brought to the table of the Kingdom of Heaven; calling *sacrifices* the minds of men which are brought before God like

sacrifices; and *salt* the grace of the Spirit, which is given to us in place of an earnest, as a pledge to us of the things that are to come.

This, *Have salt in yourselves*, that is to say, make your actions correspond with what you have once received. *Some* say that while He is admonishing them about faith, they should also be solicitous about works. He says that *every one is salted with fire, and every sacrifice*, etc.; moreover, just as fire spues out and makes lustrous every impurity that is in the vessel; and just as every victim, for this He calls a *sacrifice*, possesses flavour and is preserved by means of *salt*, that it may not putrefy, so will your works f. 75 b also be in the whole world in the likeness of *fire* which purifies uncleanness, and in the likeness of *salt*, which seasons insipidity, by the testing fire of your works removing [others] from vile habits and old deeds, and acquiring an agreeable flavour of spiritual works. *Others* say that just as *salt is good* when it remains in its nature; thus also the Priesthood, being kept in faith and works; but if it become insipid by the cutting off of hope, everything comes to an end; for there is no one to salt [it] or to give savour to the salt.

Have salt in yourselves; remain, He says, in the pleasantness of the flavour which ye have received, and let not the world take it away; and *have peace one with another*, ye shepherds and flocks, because inasmuch as quarrels diminish the flock of the Christ, so peace preserves and increases p. 84 at once doctors and disciples; again, by *fire* He teaches on the one hand about theories, by *salt*, on the other hand, [about] essential rectitude; and look at the qualities of fire and salt.

This, *they twain shall be one flesh*, that is to say, in the attachment of marriage, and by means of that which is born of them.

This, that *Jesus looked on him and loved him*, he does not speak of his mind, but of the outer form which he shewed Him; to make known by this, that every one who keeps these things is considered by Him as a true friend; and like this that "Herod was sorry" at the request of the girl, etc.

This of *lands, with persecutions*, that is to say, He says that not only in the world to come shall they receive the reward of the labour of preaching, but also here; according as a man *leaves a carnal father*, he finds many spiritual fathers; likewise also *brethren*, etc.; but *lands with persecutions*; cloisters with hostelries¹ in which the rulers of the Church are set, by

¹ C M + And know this, O Reader, that the Greeks harden every *Kāf* followed by a *semkath*, like ܡܕܝܬܐ = Xystus, and like ܡܕܝܬܐ ܕܐܠܝܬܐ = 'Αλέξανδρος, and ܡܕܝܬܐ ܕܝܬܐ = ἐξορία, and ܡܕܝܬܐ ܕܝܬܐ = ξενοδοχείον, and ܡܕܝܬܐ = τὰξίς, and others like them.

means of which they are brought to persecutions, and to worldly necessities, and to labours.

This of *Take up thy cross, and follow Me*, that is to say, Crucify thyself to the world and its desires. And we must know that here Mark speaks of James and John, the sons of Zebedee, who, he says, came and asked from our Lord, *Grant unto us that we may sit, one on Thy right hand, and one on Thy left hand, in Thy glory*; but Matthew [says] that their Mother asked this. For because the Jews supposed that when the Messiah should come, all the nations of the earth should be subdued to Him, and these should become captains and chiliarchs, etc. over them, this artful old lady entertained also this idea, and besought from our Lord that her sons should become princes, etc., and should sit beside His throne, etc.; but our Lord did not grant the request of the sons of Zebedee, because they sought it in vain glory, [for themselves] privately, and not generally like Peter; for if they had asked in humility and on behalf of all the community like Peter, when he said, *Lo, we have left all*, etc., they would have heard the same as Peter that there were thrones and crowns, etc.; and also, that the Disciples might not envy, etc., and murmur against these two, which in fact happened.

BOOK IX.

This of *Timai bar Timai, the blind man*; as if in name also he were in blindness; for like his father Timai, on account of uselessness (*ἀτιμία*) of the eyes he was perhaps called *Timai*.

This, that *they spread their garments in the way*, either as for honour; or that they might acquire the benediction and healing, even by means of the walking of the foal on which He was riding.

BOOK X.

This, that our Lord said to that scribe, *Thou art not far from the kingdom of God*, that is to say, if he was willing and believed in His preaching, that increases also the fulfilment of the Law which he possessed; otherwise, he [the scribe] was far from it, even further than the distance was [before].

This, that *they go in stoles*, that is to say, in splendid embroidered garments.

BOOK XI.

About this, that *of that day and that hour knoweth no man*, etc., we will say this first, that we must not understand the Holy Scriptures according to their outward sound; but when it says that our God is a consuming

fire; is He therefore a consumer, and a destroyer, and not a preserver and a vivifier? and is He corporeal, and composed of various substances? and is He subject to innumerable passions, and is angry, and sleeps, and awakes, and repents, and is grieved, and errs, and does not know, and searches with a candle, etc.? and like this, whosoever is not born, etc. Behold, many have conquered in the strife of the passions, and have not been baptized; and even the Thief entered Paradise, when he had not a portion in the grace of Baptism; and no one can say that Jesus is Lord, except, etc.; and behold, Manichæans and Marcionites and others use this expression, and even Heathens and Jews, if they wish to, can use this expression, without the grace of the Spirit; and like they have all gone aside together; and all of them who came are thieves and robbers, and other such like; thus also this, that *of that day and that hour He knoweth not*; which heretics apply as an expression about God; and otherwise, how did the Apostle say that in Him are hid all the treasures of wisdom and knowledge? and how did our Lord Himself say, that no man knoweth the Father but the Son, nor the Son, but the Father? and if He knoweth the Father, it is evident that [He knoweth] also all His knowledge. Now the Father knoweth of that day and of that hour, and of necessity the Son knoweth like Him; and if it is not so, the Father also is seen not to know the day; or how is His knowledge of that day in any way greater than the knowledge about the Father and about His knowledge? and if He is the Maker of all as it is said, how does He not know His work? or is that day not reckoned among His works? or is it not even reckoned in the number of the days of the year, and if they tell us thus, of what does it consist or its place? for every day consists of a night and a day, and the hours are couriers of its variations; but an hour, according to wise men, does not exist at all, inasmuch as the one that is past, does not exist, and the one that is to come is not yet. Again, if this, that *He knows not the day*, and this, that "He said to the foolish ones, I know you not," and this, that "I never knew you," which He said to the Heretics, is to be understood as an outward occurrence, therefore also many things like these which are said about the Father; like this, that "God remembered Noah," as if He really had forgotten him; and like this, "I will go down and see whether they have done according to the cry which is come unto Me, and if not, I will know"; and like this, that they have done something which I commanded them not, neither came it upon My heart; and like this, "Where art thou, Adam?" and "Where is Abel thy brother?" etc.; and if these voices of weakness pursue after the Father, who has not been

Deut. 1. 37

Ps. 44. 23

1 Sam. 15.

35

Ps. 95. 10

Prov. 20. 27

John 3. 3

Luke 23. 43

1 Cor. 12. 3

Rom. 3. 12

f. 76 b

John 10. 8

Col. 2. 3.

Matt. 11. 27

p. ٧٦

Job 3. 6

Matt. 25. 12

Matt. 7. 23

Gen. 8. 1

Gen. 18. 21

Jer. 7. 31

Gen. 3. 9

Gen. 4. 9

- p. **Δ** clothed with weak flesh, how much more may we speak weakly of Him who did wear the weak flesh? and just as a tree which is far away and hidden and distant, is known by its fruits which are manifest and near, thus also our Lord is known by His signs and deeds, and the prophecies about Him; and not from weak voices, even though He clothed Himself in weak flesh. There are people who deny His birth from a woman, and [say] that He is not the Son of the Creator; but the son of strangers, and that He was a hallucination and a phantasy, etc.; how much more if weak voices had not been heard about Him, either in the Old Testament
- f. 77a or in the New? therefore this, that *He knows not the day* is not that He does not know, but that He does not wish to reveal [it], because it would have been no profit that it should be known to them or to others, because many were slack in cultivating virtue, until that time; but now, because the coming of the Judge is hidden from us, we stand in fear every hour.

Again, for it was fitting for God, that knowing, He should be silent, and not reveal; but [it was fitting] to man that He should do this, which was mercy; therefore, because He was still believed to be Man only, it was not hateful that He should hide from them the day; but if He had confessed to them that He knew, but that He had not revealed [it], He would have been thought evil and invidious; and if He had revealed it, slackness would have come in.

Matt. 24. 42 The more powerful therefore was what He added after this; *Watch therefore, for ye know not the day, nor the time when your Lord cometh*. We have expounded this matter at length in Matthew. From this, *He that dippeth his hand with Me in the dish*, it is evident that Judah was not one of the inferior [Disciples], but one of the well-known of the Twelve; and according

- p. **Λ** to some, he was the third, that is to say, after Simeon and James; but the Evangelists, because they wrote the Gospel after the treason, put him as the last of the Disciples. This, that he *dippeth his hand with Me in the dish* [has] two meanings, either that there were two boards, and Judas reclined at that of our Lord; or that there was one, as there is now. Both the Jews and the Romans acted in this way, that twelve reclined at one board, that is to say, round table. There were two dishes; and Judah *dipped into* that

Matt. 26. 23 of our Lord, etc. Look in Matthew. But this of some, that Jesus dipped bread, and gave it to him, and that He washed it from the sanctity and from the blessing that He had blessed, has no probability.

cf. Eph-
raim, *Diat.*
(Mös.)
p. 221

BOOK XII.

Now the affair of the cock's crowing and of the denials have been expounded in Matthew. He took Cepha and James and John with Him when He went up into the mountain, and when He raised the dead, and here when He prayed; not that He rejected the others; but first, because of their great love to Him; and second, for a witness to the things that He did; for the testimony of three men is true.

John 8. 17
Deut. 17. 6

This of *He went forward a little, and fell on the ground*; Luke relates accurately, that He was withdrawn from them about a stone's cast.

Luke 22. 41

Now He did not pray in their presence, that He might not be thought a boaster and a vainglorious person; and that He might teach them also, that they ought to pray in this manner; and He did not go far away, in order that they might hear what the words of His prayer were; and that they might teach for the future; but *Judah*, because it was the time of night, lest those people, when they went, should arrest others, and let our Lord go, gave them a sign, *Whomsoever he should kiss*, they should take; and as probably this was a custom with our Lord, that when one of the Disciples came from a distant place, he should kiss our Lord. f. 77 b p. 21

This, *Not My will, but Thine, be done* does not shew that His will was contrary to the will of His Father; but He was proving His humanity; and He did it also on account of the instruction of others, that one should not be afflicted about the things that happen from enemies, which come often not by our own will, but by the weakness of Nature; therefore He wished that in His own Person He should teach this to every one, that [if] we should suffer from the things that happen to us, this is not to be blamed, on account of the weakness of Nature; but we ought to take care that not being overcome by them in the love of God, we may be able to get away from natural passions.

About that *young man*, who *left his linen cloth, and fled naked*, Bar Hadbeshaba says that it was John, who had followed our Lord out of his great love; but *Quatraya* [says] that this one was not of the Twelve, but some other man; and the Jews also, as if from wickedness, saw him too with our Lord, and *laid hold on him*; if he were indeed one of the Disciples, how did he go with our Lord naked?

Of the Passion. Of the Soldiers, or Executioners. This, that *the High Priests sought for witness, to put Him to death*. On what account are ye setting up witnesses? because He said, *Destroy the Temple*, etc. If it were because He said it, and it was false, *Destroy the Temple* (and if He did not *build it*, it was false); this was not greater than that He raised from the dead one [who had been dead] four days.

Seditions, that is to say, wars and quarrels.

BOOK XIII.

This of the soldiers. A road in Greek is called (στρατὸν) a *street*; Στρατιῶται are people sent; *the Prætorium* is the judgment hall; and *Simeon the Cyrenian* was one of the Gentiles, *the father of Alexander and of Rufus*, him whom the Apostle calls "chosen in the Lord"; on account of his love to him, he considers his mother as his own mother.

When our Lord went out of the Prætorium He was carrying His cross; and when they saw this Simeon coming from his village, they impressed him, and put the cross upon him.

Golgotha, because of its roundness; *Calvary*, because of its form, which was raised a little above the ground. *Some* [say] that because Jerusalem is the middle of the world, like this, that I have put Jerusalem in the midst of the nations, etc.; and Isaac also who both when sacrificed and not sacrificed was a type of our Lord, was offered up there. *A certain Theophoros* hands down, saying that the Doctors of the Hebrews, those who believed, tell from an ancient tradition that Adam also is buried there; because of this the place was called *Calvary*, because when Noah took the body of Adam within the Ark, after he came out of it, he handed over the body to Shem his son, who lived first in that place; and because of this our Lord was crucified in that place, namely, in Jerusalem and at Calvary; thus it was proper also to our Lord, the second Adam, that when He wished to pay the debt of the old Adam, and renew him, He should be crucified in this place.

Now *they gave Him to drink wine mingled with myrrh*, on account of their wickedness; for they usually gave pure wine to drink to such people, that they might have no feeling in suffering; but they once gave Him *vinegar*, and once *wine mingled with myrrh*, that is to say, that they might add bitterness to the pain, for a sign of their great hatred to Him.

This, that *it was the third hour, when they crucified Him*. *Some* think

that there is a disagreement about Mark ; as Matthew and Luke had said Luke 23. 44
 that He was crucified at the sixth hour, but John says that at the sixth hour John 19. 14
 Pilate sat on his own judgment seat in a place that is called *the Pavement of stones*, and said unto the Jews, "Behold your King!" but only Mark says that He was crucified at *the third hour*, so therefore they apologize for Mark thus, that behold, they say, there are two expressions that are bound into one; this that *it was the third hour*, applies to these things, [mentioned] above, not to that of *they crucified Him*, but to that, that our Lord *went into the Prætorium*, and all these questions were asked by Pilate, with the mocking of the soldiers until He was crucified, the time of *the third hour* applied; but this, that *they crucified Him*, applies to what follows below; that of *the third hour* is said as if of the time that Crucifixion was decreed against Him by the Judge. Others [say] because *the third hour* is said according f. 78 b
 to the custom of the Scriptures, which is often not careful about accuracy; Ex. 20. 18
 like this, that all the people saw voices and lightnings; and He of whom Moses John 1. 45
 wrote in the Law and in the Prophets, etc.; *others* say that it is an error of p. ٧٤
 the scribe; but I say that this of Mark inclines to the truth better than that of John; and Eusebius also testifies to this in his letter about our Lord's Passion, which he wrote to Marinus, saying that John's *sixth hour* is an error John 19. 14
 of the scribe, who did not give heed in his heart when he was writing the Gospel; for the customary sign of *the third hour*, that which is called in Greek *ἐπιοσημον*, is like that of the *sixth hour*; and the scribe, wishing hastily to write *third* (Γ), made a mistake, and curved the sign a little behind it, and it was found to be *sixth* (ς); therefore the three Evangelists, as with one mouth, said that from *the sixth hour until the ninth hour, there was darkness over all the land*; it is evident that our Lord was crucified from before the time of *the sixth hour*, at which *there was darkness*, that is to say, from the third hour, and it is not possible that when darkness was spread over all the land, the soldiers should divide the garments by lot, and that the Crucifiers and other *passers-by* should *revile Him*; and that they should *give Him to drink wine mingled with myrrh*, etc.

cf. Card.
 Mai, *Scrip-
 torum
 Veterum*,
 Vol. I.
 pp. 91-93,
 & *Patrum
 Nova
 Biblio-
 theca*, Vol.
 IV. i. pp.
 299, 300

This of *what every man should take*, that is to say, to which of them should each part come? For the reason of His death, that is to say, they said He is crucified, because He wished to grasp His kingdom.

Now *they crucified two thieves with Him*; first, because He was said like them to be found in rebellion against God and against the king; second, that they might hide His glory by numbering Him with the guilty; and at the same time conceal their envy and their audacity.

p. ٧٤

This of *Il, Il, lamana shabachthani*, not that the Godhead had com-

pletely forsaken Him, etc., as in Matthew ; but to shew His immeasurable
 John 10. 18 love to God, that if it were possible, forsake Me not, O God ! that I lay
 down My life and take it again, but that eternally I bear suffering on
 Rom. 9. 3 account of Thy truth, this would be very dear to Me ; and like this, that I
 myself were accursed from Christ, etc. ; and how was it possible to
 remove Him from His kingdom, Him who had borne all these things for
 f. 79 a its sake ? therefore He spoke, not because He was forsaken, no ; but that
 He wished to suffer continually, and not to die, and His sufferings to
 cease, if it were possible so to be. Again, it shews the severity of the
 suffering, in this, that there was a suffering of the human nature, to
 Heb. 4. 15 shew also, that He was like human nature in all these sufferings, except
 sin, and He is said to be tried in everything, like ourselves ; again, that He
 might make us wise, telling us, that in the time of trial and sufferings, we
 should ask deliverance from God, and pray ; again, to loosen fear from our
 nature, and that we might acquire courage and strength.

This, that after He cried *Īl, Īl*, one ran to give Him on a sponge
 vinegar instead of wine, in order to dry His tongue that He might not
 again cry out.

The Preparation ('Aroubta), as that day was called ; i.e. *Come, give a
 pledge* ('aroub), thou Christ, of the good things that are to come.

He calls Joseph *honourable*, because he was not a Counsellor by his race,
 p. 11 but he had acquired the Counsellorship by a gift and by gold ; this was a
 certain class in the land of the Romans, and was much honoured ; and if it
 happened that there was no one in the succession of the kings they made
 kings from it ; and if it happened that one of them did wrong, they flogged
 his horses instead of him in white woollen saddles ; as also amongst the
 Persians there was a certain band which was called *Gondi Nemiran* ; that is
 to say, a band of Immortals, and they were not allowed to punish [them]
 as malefactors.

This, that *he went in boldly unto Pilate*, because he dared to ask for
 Him who had been crucified as a rebel against the king, and was
 considered as one contrary to God ; because he knew that he was making
 himself an enemy to the Jews, in honouring the body of our Lord ; again,
 as it was the feast ; and otherwise, it would not have been allowed him.

This, that *the women bought spices, and came to anoint Him*, as is the
 custom amongst the Romans and in other places, that on the third day, or
 the seventh, or on the Preparations, and on the feasts, they go to the
 grave for the honour of the dead, with spices and scents and waters,
 purified with ointments and perfumes, and put the scents, etc.

The young man whom *the women saw*, who *sat on the right of the grave*, was an Angel, that is to say, Gabriel, but he appeared in the form of a *young man*, shewing about the renewal that happened to our nature, because the Angels also are partakers with us in that renewal. Everything, it is said, was renovated from the beginning in the Christ, etc. f. 79 b
2 Cor. 5. 17
Rev. 21. 5

This, that *very early He rose, and appeared first to Mary Magdalene*; this *In the morning*, belongs to *He appeared to Mary*; and not to *He is risen*, p. ١٤٥
but that *He rose* is put in the middle, preceding that of *in the morning*, but because he spoke in abbreviations of the Resurrection, and in what way He appeared to Mary, he mixed them in the sentence.

This, that *they shall take up serpents*; by *serpents* He alludes to two things; first, to all deadly creeping things; and second, to all the troop of Devils.

This, that *if they drink any deadly poison, it shall not hurt them*; for it is said, that the Heathen gave to one of the Seventy deadly poison to drink, in order that he might die, and he died not; and for one of the Saints they put it in the Sacramental cup, and it was not hurtful to him.

This, that *He sat on the right hand of God*, for *the right hand* shews honour; this, that He will put the sheep on His right hand, that is to say, Matt. 25. 33
He will cause them to partake of honour along with Himself.

By the strength of God also the Expositions of the Blessed Mark the Evangelist are finished, which have been made by the Saint of God, Mar Isho'dad Bishop of Hadatha in Assyria. To God be the glory, and on us be His mercies poured out abundantly at all times. Amen, constantly, and Amen.

ST LUKE

p. **Λ** Again, the Commentaries on the Gospel of Blessed Luke the Evangelist. Again, by the help of God, we write the Commentaries on Blessed Luke the Evangelist. Lord, help me by Thy mercies; that I may bring it to completion by grace from Thyself, Amen.

Luke was from Antioch; having been of old a disciple of Galenus; after he heard about our Lord; that it was said that a certain man had appeared in the land of Judæa who was working many cures and miracles without roots and drugs; he and his Master doubted whether this were not true, or if it were an imagination or a fancy; a fact, or if somewhat of the divine nature were in it. Therefore, in order to make sure of the report by means of experience, they directed their journey to Judæa; and his Master died in the way, and he came to our Lord, became His disciple, and was counted in the band of the Seventy Apostles; and after a long time of his wonderful struggles, he died in peace in the great city of the Thebais.

BOOK I.

This of *Forasmuch as many have wished to write*, etc. He is not speaking about Matthew and Mark; as he does not call two *many*; but about those who were in the habit of writing of the Gospel without investigation; inasmuch as not only the Twelve and the Seventy wrote Apocalypses; but many others also.

p. **Ω** *Those who from the beginning were [eye] witnesses and ministers of the very Word.*

He calls the *Apostles* those who of old and from the beginning of the dispensation had followed our Lord; and *Theophilus*, to whom he wrote the Gospel, was his Disciple at the beginning; and was commander of a faithful squadron in the city of Alexandria.

This, *of the service of the house of Abia*; the Greek calls *the course* of his days [of] *Abia*; for because from *the course* of descent they came lawfully to the priesthood, when it happened that the service of the priesthood came also in *the course* to two brothers, they fulfilled their service, like Nadab and Abihu, and Eleazar and Ithamar, and Hophni and Phinehas; that is to say, in *the course* this ministry also came to these: as because the two of them were brothers, they fulfilled the service; sometimes it was Abia, and sometimes it was Zacharia.

This, that *there appeared unto Zacharia an Angel of the Lord, standing on the right side*, etc. He calls what is opposite the priest's entrance *the right side of the altar*; for there was not a right and a left side to the altar, so he calls the right hand of the priest *the right side of the altar*. He *was standing at the right side*, and was not in front of it, keeping order and honour to the priesthood, for that was his place, as he [the Angel] Acts 10. 5 did with Cornelius, that he did not snatch the rank of the Apostolate, by bringing him to discipleship and baptism; but he said, "Send to Joppa and fetch Simeon," and like that which is in Ezekiel, that the Angel Michael Ezek. 10. 2 did not venture to take fire and scatter it on the city, as was commanded; 6 p. 2 but he came and stood at the side of a cherub, and the cherub stretched out 7 his hand below the Cherubim to the fire which was amongst the Cherubim; and took [it] up and threw [it] into the palms of Michael's hands; because the order of the Cherubim was higher than the rest of the orders; and like Is. 6. 6 the Seraph who did not dare to take the coal into his hands without tongs, a type of the Body of our Lord; and we ought to know, that Zacharia did not see the vision, according to the customs that the priests had received. For all the former priests had received revelations from the order and from among the Cherubim; but now [it was] from the altar of incense which was within the outer curtain.

And he shall be filled with the Holy Ghost, even in his mother's womb. This was really done with him alone.

And he shall go before Him, that is to say, before the Lord their God, f. 80 b that is to say, the Messiah.

This of *He shall drink neither wine nor strong drink*; he calls *strong drink* all that is not pressed from the vine; such as from barley, and dates, and figs, etc.

This of *in the spirit and power of Elia, the Prophet*. He does not say this, that he would take the spirit of Elia; as the spirit of Elia was less than that which John would take; for on the one hand the justice of that [man] was observed by the punishment of sinners; through this [man], on

the other hand, it absolved sins by the baptism of repentance. Through that [man], on the one hand, fire came down from Heaven, and burned up the wicked; through this [man], on the other hand, He brought down absolution and the pardon of sins from above to sinners. Nevertheless he calls *the spirit of Elia* the zealous will which resembles that of Elia; that by which he was strengthened before the iniquity of Herod and Herodia, just as Elia reproved Ahab and Jezebel. For in many things also John p. 7 resembles Elia. He, on the one hand, was said to be a hairy man, and [to have] a belt of skins about his loins; this [man], on the other hand, 2 Kings 1. 8 instead of the natural hair of Elia, introduces ascetic hair; and instead of a belt of skins, a leathern girdle.

Mal. 4. 5 And this, Behold I send you Elia the prophet, that is to say, in the last revelation of the Messiah from Heaven; this [man], moreover, is he who shall go before Him in His first revelation in the flesh; the dwelling of both of them was in the wilderness. Both of them were sons of priests; both of them were sons of barren women; both of them were virgins; both of them were sons of just and righteous people; both of them were zealots; the one was tormented by wicked Ahab and Jezebel; the other by Herod and Herodia, that fountain of corruption.

This, *He shall turn the heart of the fathers to the children*. He calls *fathers* those who were foremost in doctrine, and *children* those who are in the rank of disciples; as our Lord said, By whom do your children cast them out? that is to say, the Apostles. Matt. 12. 27

And *he shall make ready a people prepared for the Lord*; as the congregation of Christians who took substance in the New Testament is like this.

This of *Henceforth thou shalt be dumb*; not as if he thought him worthy of this punishment, because he doubted on account of sterility and old age and weakness, did he cause him to be speechless; but this was intentionally established, and as in a figure, like that with the afflicted one Matt. 9. 20 [Berenice] and the woman of Canaan, etc.; for because he [Zacharia] was Matt. 15. 22 as the tongue of the body of the people; and he knew that when these f. 81 a glorious words about himself were repeated from his mouth, he would be p. 70 thought to be a boaster and an egotist; and the words would be considered false by those who did not believe, by reason, they would say, of the doubt in his mind, that is to say, before he was silent; so that by means of his dumbness, the mouth of blasphemers should be bridled about the Divine words.

This of *They perceived that he had seen a vision in the Temple*, both

from his silence and from the radiance of his face, *he beckoned*, for both the [power] of hearing and that of speaking were taken from him.

This of *she hid herself five months*; first, being amazed at the novelty of what was done; second, because of the affliction of Zacharia; and third, because of the modesty of her old age; and fourth, because perhaps she was not certain that she would give birth; fifth, it was more appropriate when the babe should be perfect in his limbs, for him to *leap* before his Lord; because Mary also was about to receive an annunciation.

Ephraim,
Diat.
(Mös.)
pp. 15, 19

This of *to take away my reproach among men*; because a woman who was sterile and bereft of an heir was despised among men.

The annunciation to Zacharia was on the 10th of October; but the annunciation to Mary was on the 10th of Nisan.

cf.
Ephraim,
Diat.
(Mös.)
p. 18

Now this of *In the sixth month Gabriel was sent*; he means [six months] from the 10th of October to the 10th of the month Nisan; *The Angel Gabriel was sent from [God]* etc. Now Gabriel, according to *some*, is the chief of all the ranks of spiritual beings, and they say that Michael is the chief of the lower order, that which is specially called [the legion] of Angels. *Others* say, that the chief of the legion of Angels is Gabriel. Now this one was sent; first because his name was known in the Old Testament with Daniel; to shut the mouths of the calumniating Jews, who perhaps would say that his name and his adventure were fictitious; second, that he might sufficiently decree rest to the old covenant, and prepare an introduction to that which was new and spiritual.

Now this, *of the house of David*, is common both to Joseph, and to the Virgin; because it was commanded that each tribe should only marry within its tribe. The Angel went to her in a venerable and aged form, in order that the venerable woman might not be frightened; for the time of his entrance was day, because the Gospel (the Annunciation) was Light; and because He, who was announced is called most suitably at once by the Prophets and by our Lord Himself, Light and the Sun, and the Splendour. If then the annunciation of the conception of the Servant was made in the day-time, and on the day of Atonement, and before the Altar, how much more the annunciation of the conception of the Lord? Now the Angel found her, according to Theologians, occupied in prayer, and seeking mercy both for herself and her nation, which were subjugated under the sceptre of the Romans.

This of *Hail to thee!* Not from himself did he offer her greeting, but from Him that sent him; according to the rule of the ambassadors of the Kingdom, he begins first with greeting, to quiet the fear that entered that enclosed garden and sealed fountain at the sudden sight of a man; second,

f. 81 b

Cant. 4. 12

that by means of a greeting he might sow expectation of good things among men, and that Sin and the Curse should cease, and that the wrath of God which is upon our nature should be repealed, etc.; third, to shew that the greeting which was announced [was], according as Prophets and Apostles preached about Him, and He also [preached] about Himself; for with that voice of *Hail to thee!* the Lord of the greeting also dwelt in the p. 1 Virgin; for was not the greeting sufficient, and did not Heaven give greeting to the Earth? *Some* say, that with that voice that said, *the Lord is with thee*, some material was taken up, that is to say, one drop of blood was formed from the Virgin, and was deified, and was made a Son, and was united with God the Word, and became a temple to the adorable Trinity. *Others* say, that when Mary said, *Behold me the hand-maid of the Lord!* the Word dwelt in the Virgin, and was united with the material which He took. Ambrose of Milan and Ephraim the Great tell this last explanation.

Now this which he added, *Filled with grace*, first, shews the novelty of the present operation, for the operation of conception was not administered, on the one hand, in the order of nature, but on the other hand, by the power of grace; second, that this second creation was built up by grace, Ps. 89. 2 like the first one also, as it is said, I have said that the world was built up John 1. 17 by grace, etc.; third, that Truth and Grace were by means of Jesus Christ according to the Gospel; and this spiritual dispensation is also called *Grace*, a deed which was wrought with Man of which he was not worthy. Nestorius says that *The Lord is with thee*, and the Lord is *from thee*; with thee on the one hand in Godhead, *from thee* on the other hand in manhood.

Now he added this *Blessed art thou among women*, first, for a sign that by the birth that shall be from thee the Curses are loosed from human nature, those that have reigned by the first Curse to Eve; second, that in Gen. 12. 3 thee shall all nations be blessed, according to the promise to Abraham; as f. 82 a Paul also testifies; third, that in thee they shall be delivered from female p. 30 nature; as in a mystery, [from] the pains and pangs which sprung from sin, by the Child which in a virginal manner thou hast brought forth without labour; and justly, for there are no pangs to a virgin, who *knoweth not a man*; Is. 9. 6 for the name of a *virgin* and the name of *pangs* cannot be true together; yet just as a Child is born to us without a father, thus also a Son is given to us without pangs; and where there was no desire at the beginning, neither are there any pangs at the end. And just as the Virgin did not know how that holy body was formed within the womb, thus neither in His birth did she feel pains. And Prophecy bears witness about this, saying, Before the Is. 66. 7 pains of labour came, she was delivered, and brought forth a man child;

and just as that woman, who was the mother of Sin, and of this dying world, brought forth in sorrows and pains, it was right that this [woman] also, who was the Mother of Life, and of the Virgin Son, who was Father of the future, that is, of a virgin world, should begin with joy in conception, and finish with joy in birth; for there is nothing that pollutes, where God is.

Now this, *She was troubled at his saying*; for although she was *troubled*, because of the newness of the event, yet she was not agitated like Zacharia.

And the Lord God shall give unto him the throne of his father David.

Now *David* was called on the one hand the *Father* of our Lord, as in the nature of His manhood; the *Servant*, on the other hand, as from His Divinity. Now which *throne*? not that in Palestine; that the Babylonian

confounded; and he humbled the seed of David; but that *throne* which was by the promise, that his seed shall endure for ever, and his throne as the Sun before Me; and like the Moon it shall be established for ever; and again he says, His throne [shall be] as the days of Heaven, etc.; for the promise of the kingdom is not about a *throne* that David took on earth, but about that which is in Heaven; and it is evident from this that He added that *to His kingdom there shall be no end*; but to this one there happened a consummation in a short time; as it is written, and He added many sorrows, by means of Absalom, and by means of Jeroboam, and by means of Nebuchadnezzar. Again, the throne of David was changed by Solomon, and he put one of ivory with six steps instead of it; and this too the Babylonians removed. Again, it is written, He shall reign on the throne of David, that there shall be no end in Jerusalem and in the earth. God, it is said, is the Strong One of the ages, and His kingdom, it is said, is an everlasting kingdom, that passeth not away, Daniel says. And if He is the Son of God, as is said, but God, whose throne is in Heaven; again, the Heaven, He saith, is My throne, etc.; therefore also the Son rules in that world over angels and believers; but in the new world over Demons and unbelievers. He says, The Lord said unto my Lord, Sit thou at My right hand, etc. Again, a *throne* indicates authority here and everywhere; but the authority is naturally of God the Word, and by Him originally it was promised to David, and in his Son at the last it received fulfilment, saying, Thy throne hath no end, O God, for ever and ever, calling our Lord *God*; as is evident from the series of all the Psalms. Now Daniel says that His power is an everlasting power, and never passes away. Therefore it was not the kingdom of David that our Lord possessed, like wicked Ahaz and Manasseh, but of God the Word, which is united to Him.

Ps. 89. 36
P. 7

37

29

Is. 9. 7

1 Kings 10.
18, 19
Is. 9. 7

Is. 9. 6
Dan. 7. 27
f. 82 b

Ps. 11. 4
Is. 66. 1

Ps. 110. 1

Ps. 45. 6

Dan. 4. 3

p. 7

And why, being King of all, is it said only that *He shall rule over the house of Jacob*? We say, first, because from thence the kingdom began, and these were the first to be made Disciples, and at the same time Disciple-makers and Preachers in the world; Thou seest, our brother, it is said, how many
 Acts 21. 20 myriads there are in Judæa, etc.; second, because of the promises to David, that from him our Lord should descend; third, because of the weakness of the hearers, for it would not have been credible, if it had been said at
 Phil. 2. 10 once, that in His name every knee should bow that are in Heaven and on earth, etc.; fourth, it is said, *over the house of Jacob*, as from a part about the whole, according to the custom of the world and of the Scriptures; fifth, because here of the ancients; they did not think of the Messiah as God over all, but as a man, and as one of the Prophets, and as a king who should reign over the earth. For this reason he says, that *He shall reign over the house of Jacob*.

This of *How shall this be, seeing I know not a man?* is like what the Angel declared to her, that at the completion of nine months *thou shalt bring forth*; and therefore she answered, *I know not a man*. By this, that if the time were not sufficient for her, and it came to an end, she would have abstained from being united to her betrothed, and would give birth after a time.

This of *The Holy Ghost, and the power of the Highest*, etc. He says *the Ghost*, about His power, and that He does all that He wills; and *Holy*,
 p. < because of His unchangeableness; for the name of *Holy* is Hebrew, and is explained in Syriac as one who changes not; and everything that is
 f. 83 a separated from anything either by riches or by poverty, either by good
 Ps. 16. 3 things or by evil things, etc., is called *holy* in Hebrew; like this, Even to the holy ones that are in the earth, and to the excellent, of all my pleasure, etc.

He says *the power of the Highest* about the invincible Energy which is sufficient for all perfection. And we must know that here at the beginning of the Incarnation he declares about the Trinity, saying *The Holy Ghost shall come*; behold the Person of the Spirit; and *The Power of the Highest shall overshadow [thee]*; behold the Person of the Father from Whom is the Son. Now *the Highest* is the Father; and His *power* is the Word of God; and it is evident that he calls the Son *the Power*, from this, My power, and
 Gen. 49. 3 the beginning of my strength, that is to say, *my son*, etc. See how even the Patriarchs also very often call God the Word natural and personal *power* from the Father.

And as if for the confirmation of these things, the Angel added, *Behold, thy cousin Elizabeth, she also hath conceived a son in her old age*; therefore thou also must not doubt about the newness of those things that have been spoken. *Behold, thy cousin*, that is to say, the sister of thy mother.

This, *And Mary arose, and went carefully*, that is to say, in order that she might get a verification of these things that had been spoken about her by the Angel; and it is likely that she went to Elizabeth by the command of Joseph; and that he gave her a mule, and a servant, and sent her. And she would perceive the report of many things that were rumoured about the conception of Elizabeth. Nevertheless Joseph was not yet aware of aught of these things that had been spoken to Mary by the Angel; nor did she reveal them to him; but after she had returned from Elizabeth, from the raising of her womb he knew that she had conceived.

Ephraim,
Diat.
(Mös.)
p. 17

p. 17

This, *The Babe leaped in my womb*; that babes should be moved in the womb is a habit of Nature; but that they should *leap*, and *for joy*, was only by the Holy Ghost; but here there came to fulfilment that which the Angel had spoken to Zacharia, that *he shall be filled with the Holy Ghost, whilst in his mother's womb*. He was conscious, that is to say, that the Lord came ¹to him¹, and he began from the womb to return worship and praise; and like the messenger and ambassador of a king, he begins from now to fulfil the work of his service.

And Elizabeth was filled with the Holy Ghost; for immediately the Lord bestowed on His servant, as payment of a reward for his love, the Spirit which He shewed him, from the womb; and was designating the Mother of the Servant by a communication; and giving her a Revelation of secret things.

This, *He hath put down the mighty from [their] seats*, that is to say, the Demons, and the Heathen, and the Jews.

And Mary abode with Elizabeth about three months, and returned to her [own] house. And why did she return? It would have been fitting according to the custom, that she should now remain longer, and see the new things that were in the birth-giving of her aunt, as not only relatives, but strangers from afar congregated to her. Nevertheless she went, because it was not fitting that the Mother of our Lord should serve the Mother of the Servant. When the time is come for a Star to be born, the Sun goes away, that there may be room for the splendour of its light; the Lord gave room for the Servant to be born.

cf.
Ephraim,
Diat.
(Mös.)
p. 18

¹⁻¹ Lit. "to his house."

BOOK II.

p. ~~2~~ This, *It was the eighth day, and they came*, etc., for this was a custom of the Hebrews, that on the eighth day they should circumcise and also fix the name; as we also, when we are circumcised with the circumcision that is not with hands, in the New Birth, receive a name. *They called him by the name of his father, Zacharia*, first, because this was¹ proper amongst them, that fathers and sons should have the same name; second, because they thought that perhaps he was one who was born, like Isaac and like Samson; and it was necessary that he should also carry on the name of his father. *But his Mother said, Not so, but he shall be called John*. The Angel had taught Zacharia on the one hand, that he should be called John; Elizabeth, on the other hand, had received it by revelation, that he should be called thus. Now *John* is explained as *the favour of God*; because he was about to preach atonement by repentance; but he should rather preach about that atonement for all, and Atoner, Jesus the Christ, like the Rom. 3. 25 Apostle, saying, Him hath God foreordained to be a propitiation by faith, etc. For also in all the affairs of John there are hidden theories; in the annunciation of his conception which was on the day of Atonement, before the altar of propitiation, a theory of atonement which was given to every man in the Christ; for also in the day of the annunciation of his conception, the scarlet cloth that hung at the door of the Temple, according to the yearly custom for a probation, whether God was reconciled to the world or not, was changed from redness, as Isaiah says, Though your sins be as *scarlet*, etc., for a solar sign, that by means of Him who was announced by him [John], atonement is bestowed on all rational beings; for it was announced at the time of *incense*, which signifies about the graciousness that befell the world, and about the reconciliation of the Lord to His servants.

f. 84 a Now by the binding of the tongue of his father [is signified] the binding of the Nation and the Nations in Error; and by the loosening of p. 23 his tongue their loosening from Error and Apostasy which they receive in the Christ.

Now his departure to the *wilderness* typifies our departure from Earth to Heaven; and by the knowledge of the Scriptures which he received in the desert is typified the complete knowledge which we shall receive in the New World. Now by the *desert* of Judæa, where he preached, he

¹ Codd. add "not."

refers to the destruction of mortality, which was about to be dissolved ; by the garment of hair [was typified] Repentance ; and by the girding of the loins, about the girding and strenuousness towards sensual and intellectual wars ; again, about abstinence from lascivious desire which is completed in the navel ; in the flying of locusts, about the flying and spiritual state of the Righteous, who [go] in the clouds to meet our Lord ; and in the sweetness of honey, the sweetness of the beatitudes higher than all our tribulations which we receive from our Lord ; again, honey [typifies] that He is said to purify the world from the rust of Sin ; for honey is a purifier by its nature.

It is written in the book of the Genealogies that this *Simeon* who carried our Lord was the son of Onia Bar-Onia the High Priest, and father of Jesus bar Sira ; for he was a prisoner in spirit, until that time, which was two hundred and sixteen years.

This, *He hath raised up an horn of salvation for us*, etc. He put a horn from the likeness of animals, who fight and defend themselves with horns.

And thou, Child, shalt be called the Prophet of the Highest. Now he speaks of *the Highest*, not of the Word, and not of man, but rather of the Messiah, God who was incarnated, and Man who was deified, for the internal union wrought both words and deeds.

There went out a decree from Augustus ; for he mentions Augustus p. 72
Cæsar, to shew that the prophecy of Jacob was fulfilled, who said that the Gen. 49. 10
sceptre shall not be wanting, etc. ; but this one [Augustus] caused Herod to reign over Judæa, who was by his race a Philistine, and by his education an Edomite, who confused altogether the kingdom and the priesthood of Israel. That census happened providentially ; first, for the reason that Joseph also and his betrothed might go up of necessity to their city of Bethlehem ; and the birth should take place within it, according to the prophecy, which said, And thou, Bethlehem of Judæa, art not the Micah 5. 2
least, etc. ; second, by this general census, every one should be aware of the birth of the Messiah. For this was also a custom with that Ruler of all f. 84 b
that he should establish the universality of all his admirable administrations, a concourse of many people, either in the Old Testament or in the New. Now *Augustus*, according to *some*, is translated *splendour* ; according to *some*, *chief of kings* ; and *Cæsar*, according to *some*, *Almighty* ; *others*, that it leads up to splendour and to the true Almighty, and to eternal things ; and from the census of Earth to the one that is in Heaven ; and from material taxes to those that are spiritual.

Now this, *with his espoused, being great with child*, yet he called her above on the one hand *his wife* to Joseph, saying, Fear not to take Mary *thy wife*; here, on the other hand, *espoused*; for the two are not at random; but there to Joseph, who was doubting about conception without union, he put *wife* for her sanctity; but I am persuaded that he [would not have] called her by this appellation, unless she had been pure; but p. 6 here he narrates the fact as it was, that the nuncio called her *his espoused*. And it is asked, Why was a betrothed woman a dweller in a house with her betrothed, and a traveller in the way? And we say, that Mary was the daughter of parents deprived of sons; for they had vowed a vow, If we should have a son, we will give him to the Lord all the days of his life. The Blessed One was born to them, and after she was weaned, she was led to the House of the Lord; both because of the promise, that is to say, and because her parents were dead; and there she associated with chaste women who served continually in the Temple of the Lord, being cared for by Zacharia the High Priest, and by her aunt Elizabeth; but when she came to the age of twelve years, and it was commanded in the Law that a girl in her courses should not stand in the Temple of the Lord, Zacharia gathered the heads of the families of Judah, to see to whom Mary should belong, and when with the lots that they threw, they also took their staves, and brought them into the Ark, it happened that the staff of Joseph came out; and when Joseph was seen, and excused himself on account of poverty, so to speak, and the burdens of another wife and sons, the likeness of a dove flew from beside the Blessed One, and rested f. 85 a in the bosom of Joseph; and knowing that it was the finger of God, he espoused her and took her to his house, and delivered her to his wife, who was also called Mary, to be cared for by her; not like a rival wife, but like a beloved daughter. Now in that year, and a little while after that, the Annunciation was made by Gabriel about that adorable conception. p. 16 Again, because it was an old custom that betrothed spouses should live with one another. About Jacob, it came to my mind, that he resided for fourteen years with his betrothed; and about the sons-in-law of Lot, that they dwelt with him in his house, and about others also; because it was a custom of many just men, according to the Law, that when they took betrothed girls, they were kept in their houses three years, more or less, and then they associated with them, so that they might shew by this means, that it was not being overcome by desire that they came to association, but for the procreation of children; as this was thought by them to be the reward of the fruits of righteousness, according to the

symbolic Law; and they were called *Encratites*, of whom Joseph the Just was one; again, because a new event, that was not at all expected, was about to happen, the Virgin should withdraw from vile suspicions; again, because it was revealed to them by the Angel, that she had conceived by the Holy Ghost, therefore he took her with him everywhere that he went.

Her days were accomplished that she should be delivered; and that birth corresponded to the conception that was above Nature. Nevertheless there were two things, that which was natural, and that which was above Nature; according to Nature, on the one hand, the gradual growth, and accomplishment of nine months; above Nature, on the other hand, the conception without seed, and the birth without pangs, to shew by that which was natural, that he is not different from human nature; and [lest] from this the error of a phantasy should enter, by what also now here happened to some; and by this that was above Nature; first, for a sign that He is the Dissolver of Death, on whose account marriage was instituted; second, to shew that He is the Father of the world to come; and they p. ٤٥ are born to a new mode [of life], in which there is nothing that defileth.

And she brought forth her first-born son; he calls Him *her son*, and not *a son*; in order that He should be known to be the Son of the Virgin only, but not also of Joseph; second, in order that the Nativity should be considered naturally as of Humanity, and not as of God the Word; as Is. 53. 8 no one shall declare His generation; as it is written; this of *first-born*, first, as opening the womb of His Mother; second, as from Baptism; Rom. 8. 29 third, as from the Resurrection; fourth, as head of many brethren, in f. 85 b the adoption of immortal and steadfast sons, etc.

This, *Because there was no room for them*, etc., because of the crowd of all the families of Judah, who congregated there on account of the census.

Now *the Shepherds*, who were *feeding flocks* in the neighbourhood, according to the custom of then and now, were *keeping watch* and *tending flocks* with reed-pipes and whistles; and *the Angel* Gabriel, who appeared to them in the form of the shepherds, caused *glory to shine about them*, for a sign that He also whose birth was now announced, is Light, and a Sun, and Splendour, and a Star, as it is written; and because the Shepherds Num. 24. 17 doubted about these things that were spoken, *suddenly there appeared many of the hosts of Heaven*; for *many appeared*, for a sign of their service and subjection to the Child; second, for the confirmation of what had been preached by the Angel, saying that *He that is born is the Lord, and the Christ, and the Saviour*: for if at the mouth of two or three p. ٤٦

Deut. 19. 15
■ Cor. 13. 1

witnesses every word shall be established, as it is written, how much more, that which is witnessed by thousands and myriads? Now they appeared from Heaven, for a sign that He who had been born is heavenly; and that He calls and invites His friends to Heaven; and on account of a myriad good things that were done by the birth of our Lord, the spiritual beings fittingly call out and give praise, *Glory to God*, etc. Now *Glory* is a theory of the adoration of one God, and rejection of demons, and idols, and of their sacrifices.

Now *Peace* is a theory of the gift of Immortality, and is bestowed on all the human race, and is the overthrowing of tyrants, Satan, and Death, and Sin; and *peace* of angry people who make peace with one another; God with men, the Highest with the lowest; the Nation with the Nations; and the Soul with the Body. Now *goodwill*, in that these good things have not yet been realized, except as an earnest and a temporary hope. Now *Mar Ephraim* says that the Shepherds came with gifts of three kinds; flesh, and milk, and praise; flesh, as for Joseph; milk, as for the Mother; praise, as for the Child; and he says also that the coming of the Magi was accomplished also in that day by the Divine mandate working marvels. Now the Birth was revealed to the Shepherds; in His Resurrection to a woman, His Gospel was entrusted to publicans and fishermen, and tent-makers.

f. 86 a
cf. Eph-
raim, *Diat.*
(Mös.)
p. 22

This, *Mary kept all these words*, etc., that is to say, the leaping of the babe in the womb, the revelation to Joseph, the prophecies to Zacharia and Elizabeth, the Annunciation of the Angel to herself, the conception without union; the birth without pangs, and without destruction of virginity; the coming of the Shepherds and of the Magi, etc., which she compared with one another, and marvelled at, and considered how a great and new dispensation was being administered.

John 9. 39
Matt. 10. 34
Luke 12. 51

This, *Behold, he is set for the fall and rising again of many, and for a sign of controversy*. For the fall and *controversies* were from the event,

and not from intention; and like this, For the judgment of this world am I come; and this, I came not to cast peace on earth, but swords, and divisions; thus also here; the intention was to repair the fall; and to raise that which was cast upon the earth; and because some dispute about *rising again*, they remain prostrate; and the

John 7. 12

Gospel teaches that there were both. There were some who said that He was good; but some of them said, Nay, but He deceiveth the people; and some of them said, This is truly the Christ; but some

John 7. 41

of them said, Shall the Christ come out of Galilee? so therefore that first thing, that is to say, *the Fall*, and *Controversies*, were wrought

amongst the Scribes and Pharisees, etc.; but that other thing, that is to say, the *rising again*, and *Peace*, amongst the publicans and harlots, and other such like. And wishing to shew that He who was born was immeasurably greater than His Mother, he answers this word to Mary, *And a spear shall pass through thine own soul also, that the thoughts of the hearts of many may be revealed*, that is to say, Thou shalt know accurately also thyself that thou art much too weak to know exactly the greatness of this [man], and to understand truly who He is, and how great is His glory, for if that should be the probation and examination of thy soul, and of the supposition about Him which is in thy mind, thou, even thou, canst not believe in Him at all along with many; nor understand the Divine nature that is in Him. *Mar Ephraim* says that *Thou shalt make a spear pass through thy soul, that many thoughts of hearts may be revealed*, those who have doubted, that is to say, thou also shalt doubt Him, because He shall be wonderful in His miracles, and thou shalt relate to others, and they shall be relieved from doubts about Him by her word; again, but because the Blessed One supposed about her Son, on account of the wonderful things that were said and done about Him, that He was the Messiah the King, who was about to come, and she had hoped about the Messiah, as also all the Jews, that when He came, He would abide for ever, and subdue all the nations, etc., and they would be the princes of the world; and she also expected great honour as the mother of a great King; afterwards the time was ready, that she should hear and see the calling of the Gentiles, and the union with them; and His being humiliated and despised, and what was enacted in His Passion, etc., was outside her expectation; therefore *Simeon* says, *A spear shall pierce thy soul*, and doubt. When the time shall come that thou shalt see the things that are contrary to thine own supposition, and that of the members of thy family, the weakness also shall be reprov'd which is now considered, when He is believed to be the Lord and equal to God, and He is adored by every knee that is in Heaven and on the earth. This of *a spear*, that is to say, just as in the body when it is equal and like itself, it suffers a division from a blow which it receives, thus also are these things which are in *thy soul*; for when it was right that thou shouldest keep equality befitting the things that had happened before, unequal things appeared from the blows of doubt; but the time shall come, which will reveal the thoughts of many, and thine own; and the weakness of the present shall be reprov'd, etc. *Some* say that *through thy soul*, that is to say, through thy Child, *a spear shall pass*; and the sword that turns round at Paradise, from the transgression of the

p. 

f. 86 b

John 12. 34

Luke 22. 37

p. 

Gen. 3. 24

John 19. 34
Zech. 12. 10

Ps. 89. 36
John 12. 34

commandment onwards; so he calls her Child her *soul*. *Others* say, A little time, and thou shalt see thy Son hanging on the wood, and transfixed by a spear, which is against thy supposition about Him just now; for it is a custom for those who are crucified, not to receive the completion with a sword, but with a spear; therefore the Prophet, of all the things that happened at the Crucifixion, mentions the last thing only, saying that this is important, that *through Him and thyself a spear shall pass*, for Mothers are like this, but here not only *thyself*, that also *the thoughts of many may be revealed*, which other things were thought about Him; such as those who said, We hear from the Law, that the Christ abideth for ever, and others also said other things.

BOOK III.

f. 87 a Every one of those *Tetrarchs* ruled in one of those *regions*, but Pilate in Jerusalem; and the land of his authority possessed the administration of a Procurator; and he was not subject to these *Tetrarchs*; although in honour and authority he was less than they, because they filled the place of kings, but his administration was that of Hegemony; to administer justice, to collect and gather gold, and to assemble [the people]; according to the law of kings; and according to the degree of Magian Prefecture among the Persians, so was the Hegemony amongst the Romans. Now this Herod who killed John, and in whose days our Lord suffered, begat Herod who was named Agrippa; and afterwards in the days of this his son Agrippa, to whom came the four portions, the Romans came and rooted up the Temple, and it was destroyed, and their kingdom was utterly brought to an end. Now Titus only burned up the Temple completely; but Domitian his brother, who reigned after him, turned up its stones and built an idols' house with them.

Although *Heli* who is [also called] *Eli* was born from *Melchi*, nevertheless, Luke only mentions these three brothers, *Heli*, *Matthat*, *Levi*, because it happened that these three brothers died without sons; and they each took the wife of his brother after he was dead; and therefore as they had no children, he says that *Joseph* was considered *the son of Heli, son of Matthat, son of Levi, son of Melchi*, according to the fulfilment of the Law.

And it is asked, Why he says, that in the beginning he was *the son of Adam*, and adds this, that he was *of God*? We say, that he mentions

from Abraham to Adam, not to shew that the succession of the ancestors of the Christ was from Adam, for this was evident to every one, that the descent of all men was also from Adam ; but because many doubted how a man was born from a virgin without marriage, he mentioned Adam, and he added *from God*, to shew that He formed him also from the earth, and had no need of male nor female ; therefore neither was this difficult to God, which was done this day. Again, he added *Adam of God*, to put the p. 35 cavillers to shame ; as it is absurd to contend about the descent of the race, when Adam is the one father of all nature, from whom all men are begotten ; and God is also One, He who created the father of all, by whose means He established the whole human race. Again, to rebuff their empty vainglory, which is in the whole earthly race, he added *of God*, to signify, that there is no advantage in earthly descent, if f. 87 b there are no good works ; behold, all of them are from one, *Adam*, who was created by *God*.

BOOK IV.

This, *The Spirit led Him to the wilderness, to be tempted*, etc., to shew, that the Temple of God, the Word, *was led by the Holy Ghost*, He who was with Him from His formation. Not without His own will was He *led by the Spirit*, or by Satan as is said in another place ; for we do not suffer this ourselves, but by our will we approach this or that ; yet it is said for our instruction ; that he should not again lead us who have been counted worthy of Baptism, because we inherit spiritual life, and are fortified against the assaults of Satan, from which we gain crowns and blessings, as it is said, Those who received Him, to them gave He power [to become] the sons [of God], etc. ; for there are eight kinds of thoughts in us ; first, Matt. 4. 5, 8 of cupidity, that is of gluttony ; the greediness of fornication, of the love of money ; of dejection, of anger, of idleness, of vainglory, of pride ; the chief of these are three ; those by which Satan fought our Lord, and by which all men are taken ; for either by cupidity or p. 36 gluttony, that is to say, by love of pleasures, we come out to vile things. This by which he (Satan) attacked Him, *to make bread*, or from love of money, we are urged on to do evil and violence to others. This, by which *he set before Him the kingdoms*, and required from Him *worship* ; He (Jesus) made him *get behind Him* ; we go out alas ! from love

of pride and pomp beyond what is proper ; and we are urged on by arrogance towards God and towards man. This about *casting down from a pinnacle of the Temple*, He put him to shame. Again, Satan brought to our Lord three assaults that are the chief of all the passions that are in us, corresponding to three parts of the Soul, Desire, Anger, and Intellect ; from which all passions come ; and our Lord cured them all ; Desire, on the one hand, by means of fasting and vigil ; Anger, on the other hand, by means of Mercy and Long-suffering ; Intellect, too, by means of Prayer ; and these He first accomplished in Himself. And if any one objects, how, if Satan shewed a hallucination, can it be thought a victory ? let him know, that it was not necessary that our Lord
 f. 88 a should conquer ; but that Satan should be revealed, and exposed, and condemned. Again, the victory in truth is this, that it should be by knowledge, and not by violent force ; and that a man should first know the wiles of his enemy, and should convict him by them.

Now this, *He departed from Him for a season*, points to the time of the Passion, *departing*, in order that afterwards he might kill Him, because
 p. 88 b He (Jesus) had put him to shame before his troops, because at the time of the Passion Satan would be allowed to bring upon our Lord whatever he wished ; *so he removed from Him for a time*, that in the meanwhile somewhat of our Lord's power might be revealed, for the use of our help.

Now this, that *there was given unto Him the Book of the prophet Isaia*, as because the Jews were accustomed then and now, to allow those who were believed to be superior amongst them in words and deeds, to read the Scriptures in the synagogues in that order ; because they saw that our Lord surpassed all of them in wisdom and in conduct, they gave Him the Scriptures ; for *the eyes of all them that were in the synagogue were fastened on Him*, expecting to hear what he would say about the sentences that He was reading ; for even until now this is done amongst the Jews, that he who reads, sometimes before the reading, sometimes after the reading, says something of his own interpretation of the reading ; and frequently in the middle as well ; and before the end of the reading, says what it is therefore, "The things that have been read to-day are at an end," that it may be known, that that Scripture-reading did not take place by chance, but by the grace of God, as something that corresponded to things that were seen and true.

This, *To preach the Gospel to the poor* ; for *the Gospel* is an indication of the good things that are eternal ; and *the poor* are those that are in want and bereft of all good things.

Now *the brokenhearted* are the minds which groan amidst the afflictions here, sometimes, on the one hand, by the nature of blindness, now, on the other hand, by the adversary of Nature, from the blindness of Nature which perhaps is upside down; that is to say, these receive *healing* as an earnest, by means of the teaching of our Lord; a complete deliverance is given to them at last.

Now he calls *the captives* those who suffer violence from the tyranny p. ١٥ of demons with the worship of impiety, etc.; for they consider these things the overthrow of their captivity, and the destruction of slavery, while they serve one Lord with a faithful conscience.

He calls *the blind* those who are as if insensible to what is being done, f. 88 b and are weak in investigation; for *sight is preached* to these, when they are appointed without previous intelligence, and receive a new light which is above nature, guidance to intelligence, by which they take a feeling of grace, and of what differs from what.

This, *To preach the acceptable year of the Lord*, that is to say, the time of the alteration of all [things], with these blessed things; this is He who rose, in whom God has been pleased that He should be incarnated for the salvation and conversion of all; that He might loosen and scatter the violence of those who are here, and give perfect freedom and *deliverance*; now, on the one hand, by hope, making disciples of preachers and apostles, that is to say, heralds and bestowers of the Christ and of concord together, etc., by faith in Him, and at last in fact.

This of *He rolled up the book*, because it was inscribed on a roll, according to the custom of the Jews.

This, that *they all bare witness of Him*, that is to say, that these things were justly taken by the Lord as about Himself.

This of *After these things* the Evangelist added immediately, saying *Is not this the son of Joseph?* to shew that while there were already people who marvelled, and agreed to those things that were said by Him; there were also some who shewed ill-will to Him, and because they spoke about Him in mockery; and [said] this, *He is the son of Joseph*; but the Saviour, as a searcher of hearts, reproving their envy and mockery, said p. ٨٥ thus, *Perhaps ye will say unto Me this proverb, Physician*, etc., that is to say, Ye have wished to say this to Me, Use not words only, but shew Thyself by deeds who Thou art, that we may see if Thou canst do something equal to the things that Thou hast testified about Thyself, and *the things that are said to have been done by Thee in Capernaum, do here*, and perhaps greater also, *in Thy city*, do them, and among Thine

own people, and Thine own comrades ; for Thou art a physician, Thou hast borne witness to Thyself, saying that Thou hast been sent to *heal the broken-hearted* ; and a *physician* ought first to *heal himself* if he is sick, or his household, who are in place of himself ; thus Thou also, how dost Thou wish to shew Thyself our Saviour ? as in envy and bitter detraction and in wickedness of heart and mockery they said these things to Him ;

f. 89 a He answered them two things, first, by this that *No prophet is accepted in*

Ex. 5. 21 *his own city*, that is to say, that just as Moses was not accepted by the Synagogue, with a myriad signs which he wrought before them ; nor Samuel by the people of Rama, nor Elisha by the people of Abel-meholah, nor Jeremia by the men of Anathoth, thus neither am I accepted by you ; second, that not only are you not worthy of signs, for behold, neither were others worthy, like Chorazin and Bethsaida, and Capernaum, etc., whom He upbraids, because they did not profit by the signs that were done in

1 Sam. 8. 4
Jer. 11. 21
Ephraim,
Diat.
(Mös.)
p. 129
Harris,
p. 58

p. 4

them ; but also, that the wisdom of the administration of our Lord should not be considered, that He went after human counsels ; that if He did thus or thus, according to what they were asking Him, to shew them a sign from Heaven, He let [it] alone, that is to say, He did not consent, as He rather sent out a reproof, that is to say, to the questioners, A wicked and adulterous generation seeketh after a sign, etc. ; but again, to shew, that although they were His compatriots and fellow-citizens, yet because they had no faith nor even good manners, they were not worthy of this, but strangers were fully so, for they had been chosen for this, from quality and from choice ; He brings in the woman of Zarephath, of a foreign race for the confirmation of His word ; and Naaman the Edomite and the Aramean, that is to say, the heathen ; as she on the one hand was nourished by Elia ; he on the other hand was cleansed by Elisha ; but thousands of needy people and of *lepers* who *were in Israel* were not nourished nor cleansed, because they were not worthy of this. And by this illustration He reproveth their wickedness, and took away the accusation from Himself, that He despised them and did not do miracles there. Look at the tortuous crabs ! As sometimes on the Sabbath He cleansed lepers, and cured the palsied, and raised the dead ; and *His Disciples rubbed the ears of corn* ; they called Him contrary to God and a transgressor of the Law ; but now on the Sabbath they were requiring Him to do signs and wonders.

Matt. 12.
39

1 Kings 17.
9

2 Kings 5.
14

Matt. 13. 58

• The brow, that is *the edge of the hill* ; He, because the time of the Passion was not yet come, *went away from the midst of their hands* in order
p. 1 that they might not even become aware of His going away. That which Simeon said, *We have toiled all the night, and [have taken] nothing*, etc. Mar

Ephraim says, that the night is the mystery of the worship of the Prophets and of the Apostles, who are in the Nation which had darkened its mind, but His teaching came down from above, to the Nation which is represented by the sea.

BOOK V.

The *two ships*, Circumcision and Uncircumcision ; the right side, from f. 89 b one ship to the other.

And that they beckoned unto their partners, is a mystery of the Seventy-two, for they were few for fishing and reaping.

This, that *He saw a publican, named Levi, sitting at the [receipt of] custom*. He was *Matthew* ; but he called him *Levi*, that is to say he was named thus, and afterwards he was named *Matthew* ; he *Matthew* put that name of his, which was known, to inform those who should meet with his book, that he changed from one thing to another by means of the grace of Him who called him ; for our Lord prayed, that [God] would take away the Jewish supposition that He was a deceiver and contrary to God ; for one who is a deceiver and contrary does not pray thus boldly ; and also to teach us not to neglect prayer, [which is] conversation between God and Man, in the nature of his humanity, and not a hallucination, as some say, etc. ; and especially at nights or in the desert, or on the mountain, He departed to pray, to teach us how we ought to do, that we ought to be constant in prayer ; and that we should accomplish the work of prayer in quiet, apart from disturbance ; but also, that we may flee from vainglory.

BOOK VI.

There were many of our Lord's Disciples ; but those who followed [Him] in love were eighty-two ; and He chose twelve of these, according to the twelve months of the year ; or according to the twelve tribes of Israel ; and seventy, according to the seventy Elders that were in the Desert, and according to the seventy languages ; and two, according to *Eldad* and *Medad*. Now *Matthew*, when these other Evangelists count him before *Thomas* ; he, because of his humility, puts himself after *Thomas*. *Bartholomew* is perhaps *Nathanael* ; and *Lebbaeus* is Judah son of *James* ;

p. 
Ex. 24. 1

Num. 11. 26
Matt. 10. 3
Mark 3. 18

but the names of the Seventy are not all known, except some of them. The Evangelist puts *Judah* last, although he was high up, and according to *some*, he came after *Simeon* and *James*, because of his audacity towards our Lord.

This, *In solid measure, and running over, shall [men] cast into your bosoms*, of the things that are ours, He seeks to make known about the abundance of the payment, and the great reward ; for because those who are accustomed to measure wheat or anything else, when they seek to give in abundance, enlarge their measures, when they are not capable of receiving more ; and sometimes they put their hands upon it that it may be abundant ; thus we shall be repaid in the world to come, on account of the mercy that we shew here to others.

This, *Can the blind lead the blind ?* He speaks this about those who magnify reproof, that is to say, for the correction of others, that they may be considered as accusing others, that is to say, on account of diligence about Virtue. These things, he says, are suitable for thee to do, if thou art perfectly cleansed from sinning ; being thyself a sinner, thou oughtst not to correct him who is foolish, unless both of you are to fall into the ditch ; because he is not corrected, on account of thy evil deeds ; because thou also because of thy audacity hast done something that it was not becoming for thee to do.

And He adds, *The disciple is not greater than his Lord*, etc. ; that is to say, inasmuch as thou teachest others that which thou dost not know ; but the disciple has this purpose, to resemble his Lord ; for if thou, who needest correction thyself, reprovest others, thou dost only give him this inheritance that he may become like thee.

BOOK VII.

Now *the Pharisee who invited our Lord to eat in his house*, did not invite Him with a good conscience, but to hunt vainglory from others, by His [our Lord's] entrance into his house, but it is surprising, how when our Lord was aware of the mind of him that invited Him, He consented to go with him ; nevertheless He allowed a true investigation of the will of each man to be kept for the time of judgment. He thought that it was proper that He should be looked upon as a just man ; He readily consented to the request of him who invited Him, that it might not be supposed

that He declined for boasting, when He did not go with those who invited Him.

This, that *there was a woman in the city*, that is to say, a *harlot*; now our Lord, to make known that He was not ignorant, as Simeon supposed about Him, shewed that He was a prophet and knew everything, by means of the parable of the two debtors, and also by the question that [He asked] him, so that He knew the thought of the Pharisee, and the deed of the woman; saying this by means of the parable, that I know this woman accurately, and what she does; but thou, confessing that thou knowest this woman, appearest to Me that thou art not acquainted with her, according to what is proper; for if thou dost not know her accurately, thou wouldst have praised her on account of the things that she has done to Me; but thou hast invited Me for boasting, neither caring for [My] rest nor My honour; as if thou thoughtest that it was enough to invite Me, not giving Me even water for My feet, nor offering oil for My head, which is vexed by heat and discomfort. John (Chrysostom) says that he who has received much grace ought to humble himself the more; and the more he magnifies himself the heavier his debt becomes; and he who is forgiven most ought to love most. p. 90 b

Consider first this; *John came not eating bread*, etc.; and it is asked, why was the Baptist neither eating nor drinking, but our Lord was eating and drinking? We say that this of *John*, that *he was not eating nor drinking*, was necessary about works of abstinence, etc.; but the Saviour of all had no need of these works, being holy by nature and the Sanctifier of all, and knowing no sin; for if He also had abstained from food, there would have been great fear lest men should have supposed about Him, that He would not willingly touch meats as being polluted and unclean, or else that He too had need of works of abstinence, that He might be able to reprove the enjoyments of His flesh. ■ Cor. 5. 21

BOOK VIII.

After it is related about the man in whom was Legion, when he was healed, *beseeking our Lord that he might be with Him*, and our Lord did not allow him, but commanded him to *go to his house, and preach before every one what had been done to him*; it is asked, why our Lord did not receive him; and we say, first, because He knew that he was not fit for this; p. 91

second, because he was from the Gentiles ; that it might not be thought by the Jews that He (our Lord) was contrary to God and the Law, He commanded him to *go and preach what God had done to him* ; but if any one should say, that He calls Himself God he is not mistaken.

Eusebius
H. E. VII.
18

Afterwards he goes over to the affair of the woman whose blood had overflowed twelve years ; for Eusebius says, in his Ecclesiastical [History] about this issue of blood, that she was from the Gentiles, from the city of Paneas ; and some say that it was Mabug ; and being healed by our Lord, she went and erected at the door of her house, on a great stone, f. 91 a a bronze statue of a woman in her own likeness, kneeling upon her knees, and stretching out her hands before her ; and opposite, there stood a bronze image of a man in the form of the Christ, standing erect, clothed in a tunic, and stretching out His hand to this woman ; and beside His feet above that robe, a certain beautiful and fragrant root sprouted, different from other roots in its appearance, that mounted up to the hem of His tunic, and is a medicine for all aches and sicknesses ; and this statue remains even unto our days ; and we have seen it with our eyes when we went to p. 21 that city ; now from our Lord to this time there are three hundred years more or less ; but afterwards the Jews in their envy cut down that plant ; and the cures and miracles were prevented.

BOOK IX.

This, that He commanded, when the bread had been enjoyed by thousands, *Gather the fragments*, etc., that it might not be thought that He had employed the trickery of sorcerers ; but that when the remainder was kept for a day or two it might be believed that He had done it in truth. See in Matthew the rest of the matter about this.

Matt. 6. 19
Matt. 19. 29
Matt. 8. 20
Luke 9. 58

Now about the story of the revelation on Mount Tabor, it has been expounded in Matthew ; nevertheless it is asked, Why did *Peter* say *three tabernacles* ; and not *three houses* ? and we say [it was] because he revered and feared our Lord as He had admonished them, Lay not up treasures upon earth, and Every one who does not forsake houses and brethren, etc. ; and Foxes have holes, etc. ; as he, Peter, was anxious about houses and perishable buildings ; nevertheless he says *tents*, the use of which was easy, and they remain for a time, and are quickly taken to pieces ; so therefore the Evangelist justly added, that *he knew not what he was*

saying; that is to say, he did not know that our Lord was about to suffer and be crucified, [about] which *Moses and Elia spake with our Lord*; again, *he did not know*, about what our Lord communicated and cogitated with Moses and Elia; again, *he did not know*, that *tabernacles* are not here, but in the world of light, because the *tabernacles* that Simeon begged for are there, it is said, they will receive you into their everlasting *tabernacles*; so therefore, *while the word was still in Simeon's mouth, behold a bright cloud overshadowed them*, a type of the clouds in which our Saviour shall be revealed at the last [day], and in which we also shall be caught up, according to Paul; although those (clouds) of our Lord's shall be separate from those of the Righteous; but together and in want of nothing it is said the Children of the Kingdom [shall be] in shelter or on one of these material [clouds]. *Some* say, that if it is odious that [God] should raise Moses and again kill him; therefore also that the dead who were raised, whether in the Old Testament or in the New, or at the Passion of our Lord, it is odious that they should again die; but let them know, that if that revelation was a type of the Resurrection and of the Kingdom, both Elia and Moses and other things there were employed apocalyptically.

Ephr. Diat
(Mös.)
p. 156

Luke 16. 9
Matt. 17. 5
Rev. 1. 7

p. αΔ

1 Thess. 4.
17

f. 91 b

BOOK X.

And it came to pass, when the days were accomplished that He should be received up, He set His face. He calls here His ascent to Heaven *His being received up*, because he says that the time was near for His departure from Earth to Heaven; He wished to go to Jerusalem; He calls the Disciples *messengers whom He sent*.

This, that *they entered into a city of the Samaritans, and they did not receive Him, because His face was set towards Jerusalem.* He does not say that for this reason they did not receive Him, because He was prepared to go to Jerusalem; for this was of their own will that they should not receive Him; but because our Lord was able by every means to make them receive Him, if it had not been decreed for Him that *He should go to Jerusalem*; for inasmuch as it is said that *when James and John had seen, they asked from Him, Wilt Thou that we should speak, and fire should come down from Heaven?* etc., it is evident that these were the two who had been sent. Why then did our Lord not only return them no answer, but even gave them a reproof, saying, *Ye know not of what spirit ye have received,* p. Δ

whose slaves and ministers ye are ; for He is all full of kindness, according as He was about to pour out His grace upon all men ; and of His communion they should receive a perfect fulness, with incorruption and immunity from suffering, etc. ; because ye also expect to be changed by a *spirit* like this, ye ought to think such things as beseem those who are ministers to things like this.

Afterwards one came and said to Him, Lord, I will follow Thee. This man was formerly bound to His humanity, and was desirous to repay what was right ; but our Lord, because He saw that his thought was incongruous with the thought of him who must look for the Kingdom of Heaven, rightly restrained Him from the act, by means of an accurate example, f. 92 a saying, No man, *who has put his hand to the ploughshare*, etc., just as *he who puts his hand to the plough* for the ploughing of the ground, *if he looketh back*, doth not finish his ploughing rightly ; thus also he who commits himself to My discipleship, expecting to go to Heaven, and receive the good things that are to come there, ought to look for and do here also the things that are useful for this, not turning nor gazing at the things that are earthly.

This of *Salute no man* ; not that He would prevent them from [saying] ‘Peace!’ He, the Lord of Peace, but to make them watchful and careful in the work of preaching ; and it is like what Elisha said 2 Kings 4. 29 to Gehazi, If thou meet any man, salute him not, and if any man p. 32 salute thee, answer him not ; just as there he does not hinder him from salutation and blessing, but that he may not be delayed and kept by human things, and talk by the way ; etc. ; thus also here our Lord exhorts the Disciples not to be idle, etc. And it is asked, how in saluting them, and also being received with alacrity, does He say, that if the house Matt. 10. 13 be not worthy, *your peace shall turn to you again* ; and we say, that in this He alludes to those who receive and honour with human glory, and not with a Divine purpose. For they were commanded *not to remove from house to house*, that they might not be considered covetous and eager in mind, and unstable. For the Disciples were not able to cast out that devil, because while they were with our Lord the gift was withheld from them, because it would not have been proper that in the neighbourhood of our Lord, they should do signs ; but after *He sent them out two and two*, they wrought powerfully.

BOOK XI.

This voice, *Even the Demons are subject unto us through Thy name*, is not set by itself, but is bound with another thing, according to the custom of the Scriptures and of all. It is said, there is neither height nor depth, nor anything else; and as if a man should say, 'I not only fear thee not but not *even* the King'; and therefore the word is defective, and we must bring in from outside something before this *Even*; that is to say, not only have we wrought signs and miracles in Thy name; *but even the Demons are subject unto us through Thy name*; but the one is not contrary to the other which our Lord said to the Disciples, that hitherto ye have asked nothing in My name; at this time they had been using His name until now, not as God, but as among the righteous, or as among the Prophets, like The God of Abraham and of Isaac and of Jacob, and like The Lord God of my lord Elia; thus also the Disciples before the Passion were using the name of the Christ as one that was separate from God; and by means of this they attracted help from God. But this, Hitherto ye have asked nothing in My name, that is to say, hitherto ye have not brought your petitions to Me, as to God, as to One who is able to give all that ye ask.

Rom. 8. 39

John 16. 24

f. 92 b

P. 11

Ex. 3. 6

Matt. 22.

32

2 Kings 2.

14

Peshitta

John 16. 24

This, *I beheld Satan as lightning fall from Heaven; behold, I give you power to tread on serpents*, etc., that is to say, I wish you to know the reason for which ye have received power like this, that ye may be formidable to demons; for Satan, who shone like light immediately when he was created, because he inclined to evil, became rapidly dark instead of bright, and *fell from Heaven*; for just as lightning is fearful in its appearance of light, when it is present, but when it ceases there is no vestige of light remaining, thus also he [Satan], when he inclined to evil, lost all his glorious [qualities]; but now after his fall he fears men who are assiduous about virtue; and because to you also, as to men who have applied yourselves to virtue, I have given power to conquer all the power of the Enemy. He calls the Demons *serpents and scorpions* because of their bitterness; because they are noxious and corrupters. Some say that this of *he fell like lightning*, like the short time of the vision of lightning, thus also Satan protracts his power, and is immediately overthrown; again, because ye shall tread on the former curse, perhaps making an allusion to the p. 7

Serpent which whispered Error to the first parents and bit [them]; to shew how much power they [the Demons] have; yet if then walking upon the belly and treading upon the head were decreed; now they are kept unhurt, treading on it altogether; *notwithstanding in this, that the Demons are subject unto you, rejoice not*, nor boast, lest it happen to you as it happened to Satan, who in his pride and elation above his fellows, and above his Creator, was thrown down from Heaven; because it was not by their nature, nor by your will, but by My power, that all creatures, spiritual and natural, were mightily subjugated to you; *but rejoice in this, that your names are written in Heaven*, this is the fruit of your assiduous will, and your work which is in virtue, etc. *Mar Ephraim* [says], *I saw Satan fall*, not that he *fell from Heaven*, because not even *lightning falls from Heaven*, for a cloud engenders it, that is to say, as if *from Heaven*, like *lightning* suddenly, and in one moment, Satan fell below the victory of the Cross; and as lightning falls, and does not return to its place, thus also Satan fell, and does not stand any more in his power. For after he (Luke) finished the story of the Scribe who called our Lord *Good Master*, the Scribe to whom, according to Matthew, our Lord repeated the commandments of the Law, but according to Luke, the Scribe repeated them to our Lord, not varying in anything, whether our Lord repeated [them] to the Scribe, or the Scribe to our Lord. Now He made two things arise in the thoughts of the Scribe, that he did not approach our Lord with a clear conscience, as we have expounded in Matthew, Luke adding that he said to our Lord, wishing to justify himself; *And who is my neighbour?* for because he was a boaster, and was seeking to be looked upon as more virtuous, that is to say, than many (people), and was hoping that when he was saying this, our Lord would answer him, 'Thy neighbour is thy friend, or thy acquaintance, or thy comrade,' and then he would say, 'I love such a one,' and from this he would get double praise, as one who had fulfilled the legal commandment, according to the testimony of our Lord; so therefore our Lord did not give an answer openly about this, but composed a parable.

This, *A certain man went down from Jerusalem*, etc. He says *from Jerusalem to Jericho*, because there were many thieves on that road; and He brings in the persons of *the Priest and the Levite* who did not have compassion on him; but *the Samaritan* stranger who in seeing him, had compassion on him; that he might confound the boasting of that Scribe, who thought that all mercy is fulfilled toward neighbours according to the flesh; for our Lord openly taught how much greater is mercy to the

Gen. 3. 14,
15

f. 93 a

Ephraim,
Diat.
(Mös.)
p. 116

Matt. 19.
18, 19

p. 6

needy, and [the mercy] of one who communicates to him of the great things that one possesses; and makes him a kinsman instead of a stranger; for by *wine* He indicates love, and by *oil* mercy. The *Allegorists* say that f. 93 b the *Man* is Adam; the *Robbers* are the Demons; *Jerusalem* is Paradise; *Jericho* is the Land of the Curse; the *Wounds*, Suffering and Corruption; the *Priest*, Melchizedek; the *Levite*, Moses; that is to say, neither Nature nor Law were able to heal Adamite nature from sins, etc.; but the p. 25 *Samaritan* our Lord, who was called thus by insolent people, He who *bound up* our sick nature by love and mercy; the *Inn* is the Church; the *Host* is the Priests and Rulers of the Church; the *two pence* are the Old and New Testaments.

This, *When I come again, I will give thee*, that is to say, when I am revealed from Heaven, I will give you the reward of your labour [in] blessings greater than the word.

And it is asked, what was that *prayer that John taught his disciples*? Some say that he prayed thus, and taught thus, 'Father, shew me the day of the Baptism of Thy Son'; nevertheless some people retort about these things; that when he was baptizing our Lord, and saw the day of His Baptism, and the Spirit descending, and heard the Voice of the Father, what need had he of a prayer like this? Others say, that when John was preaching the Kingdom of Heaven, saying, 'Repent, for the Kingdom of Heaven Matt. 3. 2 is at hand,' he was praying thus and teaching, 'O God, make us worthy of Thy Kingdom, and of rejoicing with Thy beloved Son.' Others say that *John taught his disciples* thus, 'Father, make me hear Thy Voice; Son, shew me Thy Face; Spirit, shew me Thy Descent; and cause Thy Power to rise in me as in that truer Mediator.'

BOOK XII.

About this of the unclean spirit, which we expounded in Matthew, *Mar Ephraim* says, the evil spirit which was in the people in Egypt Ephr. Diat. (Mös.) p. 121 during its bondage, fled from them by means of Moses their Saviour, as David said, He sent forth His Word and healed them, and after going Ps. 107. 20 about amongst the Nations, returned again leading *seven other spirits more* p. 25 *wicked than himself*, those about whom Jeremia spake, saying, She that hath borne seven weepeth, for she gave birth to a calf in the wilderness, and to the two of Jeroboam, and to the four-faced image of Manasseh; Jer. 15. 9

it is likely that here our Lord cured Mary Magdaletha from seven Demons.

Matt. 10.
29

This which Matthew said, that two sparrows are sold for an *assarius*, and [this] here of Luke that *five sparrows are sold for two assarii*, shews the insignificance of the sparrows; for those things that are larger are sold one by one, and those that are smaller together and like vegetables.

f. 94 a

This, that whosoever shall speak a word against the Son of Man, it shall be forgiven him, etc. *Mar Ephraim* [says] not in this world, because our Lord forgave many sins gratis, and baptism also forgives gratis, nor is it beyond His mercy, so that although sometimes here there is a beginning of vengeance, like Judas, etc., and sometimes there, that is to say, there is no sin that rebels against repentance, except this one; and we ought to know that this word was spoken about that time, and not about our day; for many saw Him clothed in flesh, and many doubted about Him; but about the Spirit there was nothing to think; but the blasphemers of our day blaspheme not without knowledge, etc.; for to every one who is born Repentance is possible in all sins, that are with knowledge and without knowledge; for it is not that He does not forgive them if they repent; but in this blasphemy Satan does not allow them to repent.

p. 15

One of the company said unto Him, Speak to my brother, to divide the inheritance with me. Now it is likely, that the brother of this man was one of those who followed our Lord; and he thought that because our Lord always commanded those who obeyed Him to despise visible things, he imagined that thence he would find room to defraud his brother; that is to say, that [Jesus] would at once say to him, If thou hast chosen My discipleship, give to thy brother all that is thine. But because our Lord knew that the time had not yet come for this; and also that if He commanded that things should be justly administered, he [the man] would use an irreverent idea, and say to our Lord, like his brother in Egypt to Moses, 'Man, who made thee a judge and a divider over us?' therefore also our Lord returned an answer, the very thing he [the man] was intending to say to Him, if He were commanding that the inheritance should be righteously divided.

Ex. 2. 14

BOOK XIII.

This, that *there was a certain rich man, and his ground brought forth to him plentifully*, etc.; from one *rich man* He speaks about all covetous rich men. He calls abundance of possessions *bringing forth plentifully*; for [by] the *thought within himself*, about cares, and about labour, rich men are constantly attracted and thrown down to the gathering of Mammon; and he adds the illusions that lead covetous men astray; for *he said, I will say to my soul, Soul, thou hast much goods*, etc., but when he was in this mind, f. 94 b and had thrown out this thought, what did *God* answer him? *Fool, this night they shall require thy soul of thee*, etc.; and he fitly ascribes to God the day of his death, because at its termination we go out of this world; but He calls him a *fool* to shew about the smallness of his mind, p. 23 that he does not understand, what occasion happens to him.

Now *this night*; and he esteemed the frustration of his thought foolish, that he was supposing that he would live for ages of years, but He reproved him [saying], *Whose shall those things be which thou hast provided* by every means? Others shall enjoy them; for *so is he that layeth up treasures for himself, and is not rich towards God*, when the day of his departure is hastening towards him.

Fear not, little flock, for your Father desires to give, etc., that is to say, do not suppose also on account of this that ye are less than those who possess many of these things, that is, that because the poor are contemptible, ye should be considered like them by these persons; for this word *little flock* [was said] not that they were few in number, as some have supposed, but that it [the flock] was contemptible and despised; why, therefore, was it not right to *fear* on this account? Because those who had chosen for themselves poverty with virtue, God would repay with a great reward which is His *kingdom*.

This, that *He shall return from the feast*, that is to say, about His coming from heaven, etc.

This, that *He will gird His loins, and make them to sit down*, that is to say, they shall enjoy all these good things, even if they have worked not a little in their construction, because all these are prepared for them by Me; and even this [world] that passes away ministers to them; it is like this passage, I go to prepare a place for you; like one who is a mediator of John 14. 2 immortality and the restoration to come.

This, *If he shall come in the second watch, or the third, and find [them] so*.

p. 55 There were four *watches* of the night; and to each one of them three hours were reckoned.

Now this, that *he who knew not shall be beaten with few stripes*, it is evident here that He says that *he who knew not his lord's will* is not he who did not learn from despising it; for he who of his will despised and did not learn, this is also wickedness; but His intention here is [to say] that there was no teacher found for him, this happens, that is to say, with a few; but this [man] *if he commit things worthy of stripes*, will be
f. 95 a justly *beaten with few*, because although he did not diligently obey what is right, yet because of the discretion that he possessed in his nature, was *beaten with few [stripes]*.

I am come to cast fire on the earth; He calls *fire* the grace of the Holy Spirit; for there is nothing wanting in the succession from one to another; and for seventeen reasons, which we expounded in the Commentary on Pentecost.

This, *I should have been glad if it were already kindled!* that is to say, I would have loved, if there were already a beginning of the gift, according to the longing I have for the help of men.

This of *I have a baptism to be baptized with, and I am much straitened till it be accomplished*, that is to say, I hasten much to receive the Passion, as I am persuaded that from now, Resurrection is also given to men, and there comes upon them the grace of the Spirit, which works among
Acts 2. 24 them the confirmation of the Resurrection. He calls His death *a baptism*, because he was not going to be holden of it, but in the likeness of those who were baptized, who went up quickly, thus He also wrought His ascent rapidly from thence.

This, *Suppose ye that I have come to cast peace on the earth?* Nay, but [rather] *divisions*. Now He says this, that inasmuch as Faith and many
p. 15 High Virtues would put all kinship into the second class, and completely despise it, when it was found at variance, not thinking of *fathers*, or *sons*, or brethren, because of the love of God, but these others would be their enemies because of this.

This, that *some came and told Him of the Galileans, those whose blood Pilate had mingled with their sacrifices*; for because they were prevented by the authority of the Romans from sacrificing, Pilate finding them transgressing the edict, and sacrificing to demons, destroyed them in the very place, and at the very time of sacrificing, and *mingled*, that is to say, *with the sacrifices also the blood of the sacrificers*; but those who came were sent to tempt Him, that they might know what He would say. If He should say

that they were righteously killed, He would be found against the Law; and if He said 'wickedly' about their murder, they would accuse Him before Pilate, that He was against the empire of the Romans; but our Lord answered them otherwise, *If ye repent not, ye shall perish like them*; f. 95 b which is a sign of the punishment that is to come on men on account of their sins.

This of *A certain man had a fig-tree planted in his vineyard*, The Interpreter [says] that our Lord wished to say by means of this parable, that is to say, the great care that God shewed about the race of the Jews; and those people never thought at all of being worthy of His care. They were *allowed to remain* therefore *this time also*, in order that also from His *coming* to them, and from the special care which He was shewing them, they should repent and *bear fruits* to God; who said after this care, will ye not bear fruits worthy of culture, changing from evil things to good? p. ١٧٥ else ye shall receive punishment in every way. Others say that He spake this parable about the time of repentance, The *fig-tree* is the Nation; the *Dresser* is the Law, the *three years* are three Captivities, in which they were carried away captive, that they might be disciplined, and they were not disciplined.

This, *Let it alone also this year*, that is to say, the time of seven weeks. This last notion is correct. Others say that the *Man* is our Lord; the *fig-tree* the Synagogue; the *labourers* Angels and Prophets and Apostles; the *three years*, the time of His administration; the last *year*, from the time that He ascended until they were punished; and when the *Dresser* persuaded about *one year*, He extended it for their forgiveness to forty years; so many there were from His Ascension to the beginning of the Destruction of Jerusalem, before the war of Titus made an end in the following year.

BOOK XIV.

The Kingdom of Heaven is like leaven, which a woman took, and hid in meal of three measures, etc. He calls His Gospel here *the Kingdom of Heaven*; by the law of parables He calls the Godhead *a woman*, like this, *What woman, having ten drachmas*, calling the Godhead *a woman*; others [say], the Grace of God; the *nine drachmae* are the nine orders of Angels who have not erred; Human Nature which has erred [He calls] the *drachma*.

This, *if she lose one of them*, because men have gone out from the fold of God, and the Godhead overlooked [it], and has not prevented freedom

p. 43 from His [God's] will ; as a Prophet also likens the Godhead to a woman,
Is. 49. 15 that is to say, God Himself, Can a woman forget her child, etc.

f. 96 a *At that time there came certain of the Pharisees, and said unto Him, Get thee out, and depart, etc. ; for because the Pharisees were envious of our Lord, because they saw the glory that adhered to Him from the multitude of His miracles and teachings ; and as they were wishing Him to go out from Jerusalem, they made use of the pretext of Herod, that is to say, that he wished to kill Him, as if they were sparing Him. But our Lord, because He was convinced of the cunning of their minds, that they were not saying these things to Him to spare Him from being hurt by Herod, and besides knowing what was about to happen, and that not without His own will would He suffer ; therefore He also, as if He were making His word about Herod, and by means of a fox alluding to their deceitful and cunning thought, and to their envy, lurking like a fox in the cave of their souls ; Go ye, He said, tell that fox, that is to say, to your[selves], and towards you is the intention of My words ; for ye are cunning, and deceitful, and envious ; and you introduce your tricks in the person of others. Nevertheless know that I continue casting out demons, and also doing cures to-day and to-morrow. This that I am constrained to [walk with] you a few days longer. This of to-day and to-morrow, and then I shall be perfected ; that is to say, I shall suffer ; and He said, I shall be perfected, instead of I shall suffer, to shew that the Passion was not the end of His life, as they supposed, but that it was the beginning of a better life. Others [say] that the fox is Envy ; to-day and to-morrow are two years of His administration ; the third day is the third year, in which He suffered ; I shall be perfected, that is to say, My administration shall receive perfection, and then I shall ascend to Heaven.*

And it came to pass, as He went into the house of one of the chief Pharisees, to eat bread on the Sabbath day, that they watched Him, and behold, there was a certain man before Him, who had the dropsy, Look how great was the deceit ! for they brought there a man who had the dropsy, that they might tempt Him ; as if He healed him, He would be considered contrary to God ; and if He did not heal him, [He would be considered] weak and a boaster ; and if [they had] not [brought him], how on the Sabbath, and at a breakfast, and in a house of the Pharisees and of those learned in the Law could there happen to be a dropsical man, and could he stand before our Lord, etc. ; and how He [could He have] shut their mouths and healed that man !

This, When thou makest a breakfast or a supper, call not thy friends, nor thy kinsmen, etc. He did not say this, that it is not right for thee to call thy

friends, nor thy kinsmen, etc.; for if it is right to *call the poor and the maimed*, it is evident that it is right to *call kinsfolk*; nor again also does He think it right to *call the poor and the maimed*, if their conduct is evil; but He wishes to say, that when thou wishest to make a breakfast, it is not right for thee to look at human friendship, nor at natural kinship, nor at human glory; but thou oughtest to call those who are known for virtue, even if f. 96 b they should be amongst the least and most despised of all men.

He calls God a *Man who made a supper*; for it is like this of Matthew, **Matt. 22. 2** that He *made a supper to His Son*. He calls the great Restoration that is to come a *great Supper*, or the Feast of the Body of the Lord; now *the many* p. 170 *who were called* are the Jews; for [He calls] the time of His coming *the hour of the Supper*.

Now this, that *all things are now ready*; because at His coming, all the things [that were spoken] by means of the Prophets are to get fulfilment. He names the Apostles *the servant who was sent out*, by one alluding to many, but Matthew says 'the servants.'

This, that *one says, I have bought a field*, He alludes to a possession that was newly acquired; the *five yoke of oxen*, are about the care that exists about possessions; for He shews that if a man strives to acquire possessions and has a care for their abundance, this removes him from the blessedness that is to come. Now these things applied to the Scribes and Pharisees, many of whom were adherents of earthly things.

BOOK XV.

Now He calls Himself *the Master of the house who was angry*.

This, *Go out to the highways and open spaces of the city*, he who at the first did not allow them to go out to the Gentiles. He calls publicans and harlots *the maimed and the halt*.

Now this, *It is done as thou hast said, and yet there is room*, alludes to the multitude of good things that are put before every one. Now this, *Go out to the highways and hedges, and compel [them] to come in*, alludes to the calling of the Gentiles which was by means of the Apostles.

Now this of *Compel*, because those who believed, believed by the compulsion of signs. Now He calls the Church *the house that was filled*.

This of *Those men who were bidden* were not worthy are the Jews, who were called by means of the Prophets.

This, *For which of you, wishing to build a tower*, etc., that is to say, he who is governed by the highest virtue, and receives My discipleship

p. **U** upon him, ought to consider that he is about to build a strong tower, which is composed of the perfection of Righteousness, whose height is near to Heaven, and he must ascend there in it ; and he must expect wars for himself against the natural passions ; and temptations from Satan will come upon
 f. 97 a him ; now if he does not remove from visible things, as much as possible, he cannot finish the war, because the struggle rests doubly upon us, if visible things cleave to the weakness of nature ; and without labour the victory will henceforth be to the enemies, when we are defeated by natural passions, which care for visible things inflames ; we shall be changed from good things to evil things, so that you might very properly think that you should not *have begun* in Virtue, and have every one *mock* you, as people who have not *finished* what they promised to do, calling the virtue of the fear of God a *Tower* ; and the struggle with passions and Demons *the cost*, and *War*.

He adds this, *If the salt have lost its savour, wherewith shall it be seasoned?* etc., to shew that every one who is in the choice of virtuous works, if from thence he leans to evil, is counted amongst hateful things beyond the common, not receiving correction, as one who is accustomed henceforth to despise Virtue ; just as *salt*, which is in request for every food ; but if it changes from the operation of its nature, is of no use at all ; and is despised by *the earth* and by *the dunghill* ; thus also ye, the more ye are rightfully My disciples, the greater and more wonderful and useful ye are to every one ; but if ye change, ye will be less than every one, like Juda, who was
 p. **V** rejected, etc.

By means of the parable of the *hundred sheep* together with [that of] the *ten drachmae*, for there is one force of them both, He shews about the repentance of sinners, and the greatness of the mercy of our Lord, and the *joy of the Angels* at their return. And it is asked, Why should *there be joy over sinners who repent*, more than *over just persons* who have not sinned ? and we say, first, that it is joy after sorrow ; and that they sorrowed when those sinned ; they rejoice now at their return ; second, the importance of the things comes from their not being found quickly ; and possessions worked for are precious ; but those which are at hand, there is no use for them ; but that which is lost, even if it was not precious, [becomes so] in the love of finding it ; and if it is thus about sheep and drachmas, how much [more] about Man, the image of God, heir and lord of all that is in the earth, and of kin to the Angels ? *Others say that the*
 f. 97 b *Man* is God ; the ten decads of sheep, are the ten classes of rational beings ; the *one who is lost* is Man ; the *leaving* of many, and the fear about the

lost one is His Incarnation, by which according to the word of the Prophets He was revealed upon the earth, and went about with men; His *finding of the sheep* is the conversion of Man; His *carrying it upon His shoulders*, the carrying of our sins and their iniquities upon the Cross. They brought Him out, it is said, carrying His cross; and He hath borne, it is said, the sins of us all; and He lifted them away with Him together to His cross; *the calling of friends*, the exultation of the Angels on account of our renewal; as at the time of the birth according to the flesh, and at the birth from the grave, and at His Ascension they rejoiced; thus also the *Woman* is the Grace of God, on account of which the Rich One became poor; the *ten drachmae* are ten Orders of Angels; the *losing of one* is Man, he who buried in sin as in the grave, the likeness which he received at the beginning; the *Candle* is the Incarnation; the *Fire* is the Godhead; the *wick* is Humanity¹; the unity of the rays, which in truth are one, is the unity of the Christ, which has collected the [qualities] of Nature into one Person, His flesh shining with Divinity, and the Godhead visible in the flesh. *Sweeping the house* is the life of the Christ, now in the womb, for a time at Bethlehem, at Nazareth in obedience to parents, in the fulfilment of Righteousness, in the Jordan, in the wilderness, in the Temple, in the Sea, in reclining in the Pharisee's house, in the house of Publicans, that He may save and renew all, and bless and sanctify all. *Her friends and her neighbours* are Justice and Mercy, and the Angels. That one [Justice] does not henceforth punish folly according to justice because of the mercy that is on penitents; but this one [Mercy] is pouring out clemency on penitents; while those [the Angels] rejoice as partakers, in our discovery and restoration to the Image which we received at the beginning. *Others* say the *Woman* is the Israelite Synagogue; the *ten drachmae* are the ten Commandments; but the *Loss*, the first [drachma], on which the *nine* depend, that is to say, on God their Creator, who brought them up from Egypt, etc. The *candle*, they say, *lights candles* for you, and Seek the Lord, etc. Look how the Christ was darkened from them on the Cross, allegorically, and shines amongst the Gentiles².

By this third parable, He begins with them who are within, that is to say, with the Scribes and Pharisees, who professed the keeping of the Law, and with the Publicans and harlots, and finishes it with [the people of] the Church. If He refers it to the Church, He does not omit the *two sons*; and if to the Jews, He does not neglect *Put a ring on his hand*.

Baruch
3. 38.

John 19. 17

Is. 53. 4, 6

Col. 2. 14

p. ٦٦
2 Cor. 8. 9

Aphraates
(ed.
Wright)
p. ٦٦, l. 17.

Zeph. 2. 3
Aphraates
(ed.
Wright)
p. ٦٦, l. 17.
p. ٦٦

¹ *Note in margin.* Bouseena is a root which Islanders use instead of flax (ellyphnium).

² This intelligence of the Wise Persian is quoted from Theodore.

He said, *There was a certain man and he had two sons.* This was a custom with the Saviour, that when He signifies about goodness towards us, He calls God a *Father*; and when [He signifies] about vengeance and reproof and the correction of folly, a *Judge*; and when about authority, and the giving of gifts, a *King*; and when about care and solicitude, the *Lord of a house*. He calls men *two sons* as they are divided into *two* classes, the Righteous and Sinners. He compares Sinners to *the younger Son*, not in any way because the younger ones sin, and the elder ones don't; but because fervour belongs to youth, He attributes it to the younger one. Now *the portion that falleth to him* [is] his coming into existence; and He calls this world *his house*.

Now this, *Give me*, He did not say about an [actual] voice, because they were not yet created; but He took it about the mind of God towards those who are created, and it is like this, No man hath hired us. *Others* say he who was not yet created, how did he seek the inheritance, etc.; nevertheless [he means] about those who are already created, and in whom is fixed discernment and freedom, and inclination towards the things of the right hand and of the left hand (*i.e.* good and bad habits) together; but this that he said, *Give me*, not in word, but in thoughts and will, like this, They said, that is to say, they thought, Who seeth us? etc.; but this of *Give me the portion*, because in giving of nature and freedom, etc., the Righteous and Sinners are equal.

This, *he divided unto them his possessions*, that is to say, he furnished the two classes equally with reason and intelligence.

This, *Not many days after*, indicates the change from boyhood to adolescence.

This, *he gathered together all that had come to him*, that is to say, there was put under his freedom all [that belongs] to a human personality.

The far country to which he went, not in nature, but in thought and in mind, that is to say, in distance from God.

This, *he spent his possessions*, that is to say, his [powers of] discrimination which he dissipated in abominable deeds; want of continence, nakedness of holiness, attenuation of fortitude, dispersion of sobriety, unbridled condition of the passions. When he therefore was at an end of all virtue and fear of God that he possessed *there began to be a famine in the place*, that is to say, alluding to the indigence which had come upon him; because of those shameful deeds of his; so that they threw him down into the depth, by the loss of good things, and deprivation of the knowledge of God.

He said, I will send a *famine into the land*, not of bread nor of water, but of hearing, etc. And, it is said, they shall be delivered to famine, and let evil spirits be delivered to them. Jer. 18. 21

And he began to be in want, of bodily and spiritual things; *and he went and joined himself to one of the citizens of that country*. One of the citizens of the country, that is, *Satan*; but He calls *the city*, either the Demons of evil, or those who fulfil his will, that is to say, fornicators and lascivious people; and he, that is to say, Satan, sent him *to the field*, that is to say, the tavern of all the sinful fornicators; the *swine* are lascivious people who are like him, and covetous people, and prodigals who are in his likeness; for *swine* are the image of all prodigality; and of the rest of the animals this one is the most foul and abominable and unclean both in appearance, and feeding, and manners. The gullet, they say, and the penis are instruments of voluptuousness, a philosopher said, and the *sow* uses them more than other animals. There is a fable which the Heathen imagine, about Prometheus. An eagle stood, they say, and eat his liver, and whenever it was gone sufficiently, it grew again, and so he was tortured without intermission; but St Gregorius took this fable at the end of his second sermon about Julianus, thus Birds ought to cut off his liver that it may never be wanting, but every hour be filled up, shewing that the torture of the wicked is worse than this. p. 1

Migne,
S. Greg.
Oratio V.
XXXVIII.

Now the *husks* are a species which is according to its name¹; for it signifies squalor, and deficiency of all good things. A *husk* is what is in likeness and in mystery; He calls his portion *a husk*; and not only does it not feed the body, but it causes the eaters to be in want; and like this is also lasciviousness.

This, that *he desired to fill his belly*, signifies the warm desires that adulterers continually possess, for lasciviousness is a fire, which when it has devoured is again kindled, and it is, allegorically, the liver which is torn away by vultures; and again built up for torment. p. 33

This, *No man gave unto him*, that is to say, his desires were not satisfied, because they are insatiable. His fleshly follies and his satiety produced a *famine*. As they say, to a lascivious man all flesh is pleasant; up to this point he is the image of depravity; henceforth he forms the picture of repentance; it is said *he came to his mind* from the perturbation of Satan, and he approaches the door of Repentance; for [he calls] the *hired servants of my father's house* those who sit at the doors of the Church, and have not yet received baptism; the loss of his chastity shews his

¹ Deriving *herouba* from *herab*.

deprivation of Divine instruction; and what does he say? *I will arise and go*, he says, from the dejection of my misery, *and I will go to my Father*, not on foot, but in thoughts; and why dost thou say to him, O wretch, *I have sinned against Heaven and before thee, and am no more worthy to be called thy son*? there is no more shewing of my face before thee, and no boldness to look to Heaven which is God's dwelling place, for he is the figure of the Publican who dared not lift up his eyes to Heaven; because I have exchanged it [Heaven] for earth, the mother of misery, *I am not worthy to be called thy son*, that is to say, I do not seek sonship; I have lost this by my own will, therefore though *I am not worthy* of the first rank, that is to say, of the sonship, nor even of the second, that is to say, slavery; meanwhile, perhaps likewise, Thy favour deprives us not of the third, that is to say, *hired service*. But *his father, when he saw him, had compassion on him*, and shewed his love; so therefore, he did not suffer his son to come to him, but he hasted, *and ran, and fell on his neck*, and embraced him, *and kissed him*. O Divine Love! he bent himself down to the neck, and *fell upon the neck* of him who with his shoulder had wrought rebellion in his pride; and like an untamed animal, had shaken off the paternal yoke. Now he kisses even those polluted lips of his, with which he had scoffed at sonship, not loathing the swinish odour, nor the dryness of his body, which was hardened and petrified in coldness and heat. O the depth of mercy and the abyss of the love of the Father towards us sinners!

This, that *he said to his servants*, that is to say, to the priests; *the best robe* is perfect clemency, the garment of adoption, holy Baptism, that which bestows and confirms spiritual sonship; the *ring* is the restoration of authority, and the heirship of all. *The Interpreter* says *And put shoes on his feet* is the grace of the Spirit, and the promptitude that hastens to the cultivation of Holiness and to evangelical works; *the fatted calf* is the Body and Blood of our Lord; and while others call Him *a lamb*, He calls Himself a *Calf*, His sweetness being sufficient for all the world.

Of this then, *Let us eat*, [is] about communion in the Mysteries; he calls him *dead*, because he did not differ from a dead man who possesses no feeling, in that depth of wickedness; she who practises voluptuousness, it is said, is dead while she liveth; and ye, it is said, who were dead in your sins, hath the Christ quickened together with Himself.

This, *His elder son was in the field*, that is to say, he practised virtue in the world.

f. 99 b He compared the sound of *music* which he *heard* to the joy of angels and

men at the return of the penitent, the *calling of one of the servants*, p. ∞ according to the construction of the parable.

This, *He was angry, and did not wish to go in*, alludes to the wickedness of the mind of the Pharisees, who resented the conversion of publicans and harlots; again, to the Righteous, that is to say, who were grieved at the reception of penitents.

This, *I practise service with thee*, that is to say, I am assiduous in acts that are pleasing to thee.

This, *Thou never gavest me a kid*, etc. He calls a *kid* the sinful passions that agitate within us, of kind and of form; for a *kid* is dark in colour; but vehement and insolent in manners; and they cause hard work to the keepers of the flocks in collecting them, for they roam far away, and leap out to a distance, and therefore our Lord compared sinners to *goats*, saying He would put the sheep on His right hand, and the goats on His left; for the Law had commanded that all the sins of the congregation should be put upon the head of he-goats, and they should be sent to the wilderness; and in short, He mentioned the not giving of a kid for the bridling of the desire; as after transgressions it was commanded, that he who keeps the law should restrain his desire. This, *Thou never gavest me*, not as if God Himself gives the passions, but, he says, thou hast not left me free by thy care over me, and by means of thy commandments which bridle them; like this, He gave them the spirit of remorse; and He gave them over to a reprobate mind, or to the pains of shame; and I have hardened Pharaoh's heart, etc.

Matt. 25. 33

Lev. 16. 10

Rom. 11. 8

Rom. 1. 28

Ex. 7. 3

This, that he calls passions and excitements *my friends*, on account of their friendship; and this although they sometimes bring us to depravity, nevertheless they are beloved by us, because the passions of the flesh are dear to the flesh, and very much enchant and agitate the feelings, and when they are not able to have their way, they are also importunate. *Some say*, p. 18 *Thou never gavest me a kid*, etc., that is to say, thou hast not allowed me in the Scriptures, that I may walk freely in passions and in sins, which are goats, and according as thou hast commanded, I have kept [them] by labour, and by bearing a burden, not giving rest to the desires of my heart and to self-love, as a seeker for repose; but rather the contrary.

This, that *all mine is thine*, that is to say, thou hast a share in every gift, as a son; but this one is certainly received by grace; he shews that although sinners repent, yet they have by no means the boldness of the Righteous. f. 100 a Now although the ulcer is healed, yet these stains of it remain in the body.

Now this, *Thou art with me*, is either from this, that he did not depart

in his thought from being with God, or that with God he enjoys heavenly blessings as if they were his own.

BOOK XVI.

There was a rich man, which had a steward, etc. In that former parable He spoke about those who live in deeds of fornication, but in this one about covetous [people]. He calls God *a rich man*, because everything belongs to Him, rich people *the steward*, [those] who have got possessions from Him, for their own use and for dispensing to others.

He was accused, that is to say, he was sought for by justice; but the clamour of those oppressed by him He calls *an accusation*.

This, *he had wasted his goods*, because he had not administered them justly.

The calling of his lord, is spoken humanly.

p. 188 This, *What is this that I hear about thee?* The *hearing*, because he did not hide from the minds of oppressors and rascals the calculation of the stewardship for the retribution that he will receive in future.

This, *Thou canst not be any longer my steward*, is about his exit from this life, or that while still alive, he is removed from his wealth. Henceforth He speaks about their conversion.

And that steward said within himself, and this is also like that of the Prodigal Son, who, it is said, *came to himself*.

Now this, *What shall I do? for my lord taketh it away*, etc. alludes to the bitterness of their suffering on the day of death.

This of *To dig*, that is to say, to toil and live by the work of my hands, when I go out from life, I cannot; but He said this about the likeness of those who dig ditches and canals and cause waters to flow, calling the work *digging*; because he who *digs* works. *Others* say, that I cannot *dig* in the earth to hide money in my lord's house, for I am going out of it.

This, *I know what I will do*, he adopts about the contrivance of the rich, that by means of the things of here, they lighten [themselves] of the weight of their sins.

This, *When I go out of the stewardship*. He calls the day of death this *I will go out*.

He calls the participation of the Righteous in good things, *They may receive me into their houses*.

Now he calls his own debtors *his lord's debtors*, because they ought to receive from him what he had defrauded them of. This name of *debtors*

applies to two ; either to those who pay, or to those who are paid ; but f. 100 b here because this steward was a debtor to give them a donation from his possessions.

By *oil* and *wheat*, he alludes to those products which the rich had seized from the poor ; for these two substances also are most useful to us as p. 13 these comforts.

This, *How much owest thou to me?* that is to say, how much do I owe thee?

This, *Write fifty measures*, even if I return to thee the half of what I owe thee.

This, that *the lord commended the unjust steward*, etc. ; as one who although he also formerly acted unjustly and unlawfully, yet now also set right his wrong-doings with great wisdom ; but he called him *an unjust steward* from his intention of gathering money ; not calling the wealth *injustice*, but that he used it unjustly.

This, *The children of this world*, etc., that is to say, it is easy and convenient for the rich to acquire heavenly life in this world, and by this conduct, rather than miserable and destitute people, as being those who are justified and saved by the bestowal of their goods without fastings and prayers, and strivings against passions and demons ; for the righteousness which comes by way of a donation is easier than that which is acquired by [good] works ; inasmuch as this [righteousness] comes to us from without, but this war is against the passions and natural desires that are in us ; and again, this *commendation* applies to those who have distributed wealth, more than to those who have employed themselves in works of almsgiving ; inasmuch as these are evident before all men, but those are hidden, and not evident ; for He calls the rich *the children of [this] world*, because they possess a greater portion in it than other people, that is to say, they partake more in its good things. This that they *are wiser*, that is to say, better adapted.

This, *Make to yourselves friends of this Mammon of unrighteousness*, that is to say, for I advise you, that from the possession of this Mammon to p. 100 which much injustice is conjoined in the world, ye acquire many friends ; that *when ye depart* from this world, *they may receive you into their everlasting habitations* ; for Mammon is the sum of all the desires of this world. *He that is faithful in a very little*, that is to say, the goods of this world ; for He calls the goods of the world to come many and certain ; the profit of this [world] is light and small, but of that [world] without end ; and also in *what is not your own*, etc., He speaks of possessions here, f. 101 a but in *what is our own* of that which is true, which is in Heaven.

By means of this *There was a certain rich man, who was clothed in fine linen*, etc. This parable is an allegory, that is to say, these things did not actually occur; for He shews by means of *fine linen and purple*, about the luxury and magnificence which the rich use; then in contrast to him He placed wounded *Lazarus*. The name of *Lazarus* is Hebrew, but in Syriac it is, according to some, *indigent*, but according to truth, *worthy of pity*. Now He gave his name in contrast to the rich man, as if to shame his face.

This, *The dogs came and licked his sores*, so that when *crumbs fell* on the ground, he prostrated himself on his hands and feet, and *was fed*. But *the dogs* when they saw, left their food, and *licked* the pus that exuded from his body. Again, He put the clothes of the rich man into contrast with *the licking of the sores of Lazarus*, which used these dogs instead of sponges.

p. 330 And it came to pass, that they both died, and *Lazarus*, on the one hand, was carried by the angels to *Abraham's bosom*; the rich man, on the other hand, was buried with the burial of an ass.

This, *He saw Abraham afar off, and Lazarus in his bosom*, to shew about the not mixing of the unjust with the choir of the Righteous.

This, *Send Lazarus, that he may dip the tip of his finger*, etc. alludes to the weight of the punishment which overtakes sinners; again, about their coveting the good things of the blessed.

Now He calls Abraham *Father*, because He composed it about a Jew to shew that affinity is of no help when works are far away, nor even relationship of name. *Remember thy good things*, and recall the *evil things* of the Righteous; and He puts them against one another.

This, *A great gulf is fixed between us and you*, that is to say, the place that is *between us and you* is deep and impassable, and that chasm is great and terrible.

Then He speaks about the justice and investigation of God. Then He mentions Abraham in the parable, and not David nor the rest; first, because the experience of riches and poverty was known to him (Abraham); second, that he had great mercy on the poor; and hastened to them with great alacrity, for the replenishment of their necessity; third, that he (David) who surpassed every one in kindness, did not consent to have mercy on the wicked man on account of his insolence.

Now *The rich man saw Lazarus*, is said either about the movements of the mind, or about the transparency of substances, through which vision passes and is not impeded.

f. 101 b

Ps. 59. ■

Ps. 101. 8

He calls the Jews *five brethren*; the admonitions and commandments that are in their Scriptures He calls *Moses and the Prophets* on account of the subject of Mercy.

This, *Not even if one rose from the dead, would they believe* on him, p. 32 alludes to Himself; that is to say, *not even* after His resurrection would they believe on Him.

This, *Increase our faith*; for because the Lord was constantly saying to the Disciples, that there is nothing greater and more needful, of all the forms of virtue, than faith in God, by which they would be enabled to do and to bear for the sake of His love; therefore they sought that their *faith* might be *increased*; so therefore our Lord did well also to increase the help that came from it, saying that just as *a grain of mustard seed*, which is the least of all vegetables, is seen to be greater than all in the strength of its germination; so also ye, even if ye are weaker than all men, yet when ye are really possessed by faith in God, ye can do all things easily, so that [ye can] even root up *a sycamine-tree* from the earth with a word only, and plant [it] in the sea. Again, this, *If ye had faith*; not that there was no faith in them; and this is evident from [the fact] that they kicked against the pricks of the Evil One, and they trampled on the world and its delights; and they wrought many miracles. Now if He praised the Canaanitess and the Centurion and others for faith; still more did He not consider the Disciples void of Faith.

Behold, a sower went out to sow; and some fell by the wayside, that is to say, the word of *Faith*; that just as in the ground of their souls there was no *faith*; and if thou shouldst say, that behold, they could not cure him [who had] the demon; yet know, that the deed was efficiently accomplished, and the word was like a constant habit of our Lord; and it is evident from this, that they confessed, Even the demons are subject to us in Thy name; and they said, We saw one casting out demons in Thy name; and we forbade him. Nevertheless it was not suitable that in the neighbourhood of their Lord they should work signs; not from envy, but from the beauty of order; again, that He might not give cause to stupid people, [to think] that there was nothing unusual about the work; and in order that the Disciples might be made perfect in it like their Lord, and also act like Him; nevertheless He does not reprove their want of *faith*; but strove to drive them off from inflated illusion. Again, because not humbly did they ask *Give us* or *Help us*, etc. but, *Increase our [faith]* like people who are confident that they possess something, and are in want of an addition and an absolute completion; as a searcher of hearts, He well corrected their

Luke 8. 5

p. 100

Luke 10. 17

Luke 9. 49

f. 102 a

childishness by a reproof, and brought the illustration of the *grain*, that is to say, ye ought every day to get an addition in *faith*, like a *grain*, and the rest of its qualities.

p. 300 And it is asked, why, behold, is all cultivation of Virtue difficult, and why are Demons allowed to fight with men? We say, for five reasons; first, that our weakness may be investigated, by the knowledge of the fear of God; second, that our love to our Creator may be proved, by the endurance of afflictions for the sake of His love; third, that we may know our weakness, and that we are unable to conquer Demons and Passions, and to fulfil the will of God, without His help; and fourth, that the wickedness of the Demons may be revealed, and their hatred to men; and when they are tormented eternally, the justice of God be not accused; fifth, that we may with labour acquire a heavenly inheritance, and enjoy it fearlessly; and that good things from above may be the more sweetened, in comparison with the afflictions of here, etc.

BOOK XVII.

Now when *the Pharisees asked Jesus, when the Kingdom of God should come*, etc., for because many things about this were said by Him in every place, the Pharisees longed to ask Him what would be the time of the Kingdom of God, which should immediately appear? but *He said to them, The Kingdom of God cometh not with observation*, that He might say, that it should appear suddenly and swiftly, because our Lord also was even then revealed in His nearness, in order to shew this institution [of the Kingdom]. But this *with observation*, that is to say, it is not possible for any one to know or foretell about His coming, to which is attached this institution of good things, *for the Kingdom of God is within you*; that is to say, because ye cannot learn when it will be, ye ask the more about this; nevertheless it is required of you, that ye be diligent in works, and acquire faith in love to Me; for *the Kingdom is within you*, if ye will; because I am the beginning of this, and by means of My revelation the world to come shall be established; therefore *the Kingdom is within you*, because I am in you, if ye believe the things that I say, and receive My doctrine. Faith, in short, and Love and Doctrine He calls *the Kingdom here*, also Himself, who is within their soul and mind. *Abou Marcus* says that *the Kingdom* is Jesus the Christ, and He abides with us constantly, as it is said, Know ye not that

Luke 19. 11

f. 102 b

p. 300

2 Cor. 13. 5

Jesus Christ dwelleth within you? and not only He dwelleth in us, but we also dwell in Him, as our Lord testifieth, saying, Abide in Me, and I in you; and David says, Be my tabernacle; I may go into it at all times. John 15. 4
Ps. 61. 4
Others say that [it is] this Holy Spirit, who is hidden and concealed.

This, *Ye shall desire to see one of the days of the Son of Man, and ye shall not see [it]*; that is to say, the world to come, in which My greatness will be revealed, etc.

Wheresoever the body is, thither will the eagles be gathered together. He calls the Righteous *eagles*; first, because of their being caught up in the air; second, because this species is thought to reign among birds. 1 Thess. 4.
17

By means of this parable of the *judge* and of the *widow* He teaches us that we should strengthen ourselves diligently against natural passions; and that we should not succumb when they raise their incitements against us; but we should endure, and pray earnestly to God, to give us deliverance from our affliction, both on account of the mercy of God, and His solicitude for those who ask Him; because if that reprobate had mercy by the constant importunity of a woman; how much more shall the mercies of the Merciful be shewn to His creation? even if He leaves us for a time in trials; for this shews that not from unkindness, but for our help, He even hides from us the method of release; for this parable relates it not as it happened, but according to the qualities of parables. He calls a *judge* p. >
f. 103 a human will, which is prone to evil things from the beginning. [He calls] *a city* our flesh, which did not fear God, etc., but this one was void of the fear of God and of regard for men; for the want of *fear* and *regard* confirms sins. *A holy Man* [says] that the *widow* is our devilish nature, and her *adversary* is constant and natural emotion, which instigates us to evil things, those into which our nature is thrown and strangled as in a wrestling match, which constantly covets liberation from the passions and desires which rise in us.

This, *Avenge me of mine adversary*, [is] about the longing and desire for liberation from passions and instigations. Now the delay of *the judge* in avenging her [is] the persistence of passions for a length of time; and the constancy of *the widow* at the door of *the judge* [alludes] to constancy in prayer at the door of our Lord, as without help from Him, we cannot escape from passions; and the yielding of *the judge* to the urgency of *the widow* points out to us that when we are in affliction, we ought to be constant in prayer in the House of God. This, that *He will avenge them speedily*, [alludes] to the changes that the oppressed and the elect will receive from this world to that which is to come, when He makes them

unchangeable and passionless. There are those who have interpreted about the help which the Righteous receive here.

p. ↩ This, that *the Son of Man shall come, and shall He find faith on the earth?* for the faith that He here speaks of is not that [there is] One in Three, and Three in One; and in the Incarnation of God the Word, and in the Deification of a Man from among us, as some suppose; but He names the work of patience, and the confirmation of the soul in the love of God; for He teaches in the parable about constancy and inconstancy.

This, *Shall He find?* He puts here, as an example of brevity, and in every place, that is to say, they are few, who on account of love and affinity to God occupy themselves in the cultivation of good things, in order that they may do battle with natural passions, enduring the instigations of the desires; and not getting slack or slow in diligence for the sake of Virtue; but the rest make a mistake, giving themselves up to natural passions, and not caring about the things that are suitable to God.

f. 103 b Two men went up to the Temple. The sect of the *Pharisees* was one of the seven heresies that rose in Israel after the return; and it is thought that it was the most perfect of them all in the keeping of the Law. *Pharisees*, that is to say, *Seceders*. This, *I fast twice in the week*; on Monday and Thursday. *Others* [say], that they fasted on Wednesday and Friday. That man, a *publican*, was a man who was stirred by his conscience, [and] *stood afar off* both in thought and in place, not even thinking himself worthy of standing by the side of the Pharisee, and dared *not even lift up his eyes to Heaven*, because his conscience reproved him for shewing his face, because of the multitude of his sins *to look up to Heaven*, the dwelling-place of God; but *he smote upon his breast and spoke*. *He smote*, first, that he might lament in the customary manner; second, that he might grieve the treasure-house of thoughts; for it was right that from the place of the beginning of the blows healing should also begin; and where there was a fall there should also be a rising; for the heart is the fountain of evil things; and he would first afflict it by blows and suffering. *This [man] went down*, it is said, *to his house justified rather than the Pharisee*; he went up a publican, he went down a saint; he went up guilty, he went down justified. Now he makes clear that he is more virtuous who, while he had been sinful before, is humble, than he who while living in virtue, and more exalted in his mind, [thinks himself] very much better than he who because of his folly thought himself below others; more than he who thought of himself because of his righteousness, that he was exalted above the rest by that which is much exalted against God; the humility of

p. ➡

mind of the sinner; again, He teaches, that if those who are righteous, boasting of what they possess, forsake their own and take what is not theirs; how much more he who has nothing, and calls himself righteous, and sees that that Pharisee was really righteous, and that the Publican was a sinner; and that the Pharisee calls the Publican, publican; by his name he was guilty. Now he *went up to pray*, but he neglected prayer, and began by his own praises; for he did not say, *I thank thee that thou hast not made me*, but proudly that *I am not*. In these two parables, our Lord praises chastity and humility; in that one He condemns the desire of the flesh, and in this one false glory; one a passion of the flesh, and the other of the soul; which, according to human weakness, are difficult to conquer. In that one He teaches about constant prayer, but in this one f. 104 a about humility; to shew that these are the highest virtues, without which p. ↘ there is no salvation to rational beings.

BOOK XVIII.

We ought to know, that when our Lord *passed through Jericho, Zaccheona*, that *man little in stature*, both bodily and spiritual, *ran and climbed into a fig tree to see Jesus*, praying in his mind, Blessed is every one who is worthy that that righteous [man] should go into his house; but our Lord knew and said to him, *Make haste, come down, Zaki*; and he, seeing that [our Lord] knew both his name and his thought, said, He who knows this knows all that I have done; and because of this he said, *All that I have robbed I restore fourfold*. This, that *This day is salvation come to this house*, He calls the reformation of its dwellers *the salvation of the house*, and above all that of the master of the house, as by reason of it those also believed.

Our Lord wishing to teach the Disciples, that the time of His second Advent was far distant, and not near, according to their supposition, composed this parable; and He alludes in it also to the punishment which the Jews were being prepared to suffer; and we ought to know that this and that of the talents [convey] the same idea. *A certain nobleman*, He said, etc. By means of this parable He taught, that not only should they not expect that the Kingdom of God should be now, but also He admonished them about what they should be anxious. He calls Himself *a man*; *a nobleman* because of His conjunction with God the Word, and immortality, and the glory and the worship from all, which He received at His

p. 32 resurrection; or because He was of the seed of David and was born from a virgin in a virginal manner. [He calls] His ascent to Heaven *a far country*. This, *to receive for himself a kingdom*; to possess it in truth; and *to return*, and to raise all from the dead. Behold, He calls many *ten servants*; but Luke here calls *servants* all Christians who receive the Spirit of adoption; He says that they received *ten pounds* because they were assigned by grace to receive power to do things that would help the advantage of others. This, *Occupy till I come*, that is to say, Cultivate the exercise of Virtue diligently. He calls the Jews *the citizens*. This, *We will not have this man to reign over us*; this is the very thing they said to Pilate, "Write not that He is the King of the Jews," and "We have no king but Cæsar." But this, *He returned after taking the kingdom*, He says about His last appearing. Now this that He said to those who multiplied their talents, that is to say, to those who were diligent in the cultivation of righteousness, and to each one of them, *Have thou authority over ten cities*, that is to say, I give thee everlasting happiness, as one who has *authority over ten cities*, who multiplies good things from them. But him who did not *trade with his pound*, He commanded about him, and *took his pound from him, and gave it to him of the ten*; for this is evident, that those who use oppression, first, the grace of the Spirit is taken from them, and afterwards they are given over to punishment; but those who employ it suitably, to them the gift of the Spirit overflows.

f. 104 b
John 19.21
John 19.15
p. 33
Matt. 25.16
Now this, *Thou takest up that thou layedst not down, and reapest that thou didst not sow*, etc. He blames severely the mind of those who refuse to work for the benefit of others, supposing that they are made responsible for others; and therefore He justly reproves him, like him of the one talent. Let it be understood then by this, that He says that to every one of them a pound was given, He says that he *increased it to ten*, but in Matthew, he who received five talents, gained by trading five others besides them, in order that He may teach that the greatness and the smallness of the gift does not hinder at all in the cultivation of Virtue; and these testify, that although every one of them received one talent they arrived at ten; and he that received five, which is Episcopacy, according to his trading received his reward.

This, *When He came near the city, He wept over it, and said, If thou hadst known the things which belong to thy peace*, etc., that is to say, that I am come to visit thee because thou art very miserable, that thou mayest return to Virtue, and there should be an end to thy misery, and thou mayest enjoy profound peace; but because thou hast not received Me,

but on the contrary hast violently repulsed Me, thou shalt receive without excuse the experience of these things, shewing about the myriad evil things which they bore from the Romans, on account of their audacity about Him. f. 105 a

BOOK XIX.

Every thing that is in this Book is explained in Matthew.

BOOK XX.

At the feast of the Passover, the citizens of Jerusalem had no power over their houses; because those who came from the districts of Judæa, lodged where it was empty; and not only the houses; but also the streets, and the squares, were filled with a great crowd.

Now our Lord arranged with the master of the upper room to keep it, as the one that was useful for the celebration of Mysteries, and the hearing of doctrine, and the reception of the Spirit, and the grace that should be given, and it served to the Disciples as a church and a meeting-house, until the destruction of Jerusalem. Now about the Passover which our Lord ate, some say, that when our Lord was crucified the Jews had not yet eaten their own Passover. *John Chrysostom*, in the Exposition of John, in the affair of the Passover, [and] *Mar Ephraim* say that our Lord was crucified before Israel had yet eaten the unleavened bread and the lamb; *Andrew* the brother of *Magnes the Great* in his Chronicon of the types, in the treatise preceding the types, says that the true lamb, before the day rose, was slaughtered in the presence of every one, and His death was announced, when Israel had not yet eaten the unleavened bread and the lamb, in the evening; and Saint *Hippolytus*, Bishop and Martyr, and *Eusebius of Cæsarea*, and *Epiphanius*, in the sermon on the Crucifixion, and other teachers, ancient and primitive; thus also *John the Evangelist* says, "They went not into the Prætorium, lest they should be defiled, before they ate the Passover"; and he shews that they had not yet eaten it. Again, "Now before the feast of the Passover, He rose from supper, and washed His Disciples' feet." Again, the Disciples said that perhaps [Jesus] had commanded Judas to buy something for the feast; again, "For that sabbath-day was an high day." Again, "Six days before the Passover, He came to Bethany," that is to say, on the sabbath-day; so

John 18. 28

John 13. 5

John 13. 29

John 19. 31

John 12. 1

p. 12 that there were six, Sunday, and the second, and the third, and the fourth, and the fifth, and the sixth which is Friday, the Passover, in the evening of which day they ate the Passover ; and not in its morning. But our Lord [ate it] at its dawn ; and if the Jews did not eat the Passover at the time of the burial of our Lord, let them tell us what mysteries were symbolized in this lamb that they were eating, and what it was that they were slaughtering at sunset.

f. 105 b Others say, that in it He ate at the legal Passover, and in the very day,
 Mark 14.12 and it is evident from this, that Mark says, "in the first day of unleavened bread, in which the Jews killed the Passover," and if He did not eat the Passover on that day, there was room for them to accuse Him, etc. *The Interpreter*, explaining this, *With desire I have desired*, etc., says that He

Luke 22.15 does not simply say, "*this passover*," speaking of that of the Jews, which He also ate with them, but because He was about to attach His own to it, for the sake of the world's salvation. Therefore He said well, *Henceforth I will not drink*, etc., to shew that henceforth He could not eat of this. But this, *It shall be fulfilled in the kingdom of God*, to shew that the Passover of the Jews was being fulfilled as in a type, but His (passover) was being completed for the abolishing of death ; and for a sign of the institution that was to be, which we have often shewed that He called the Kingdom of God. *John Chrysostom* says that as our Lord died for the sake of our resurrection, thus He was broken for the sake of our sanctification ; and in blessing p. 13 He gives us bread, and in thanksgiving the cup ; and the bread which was cursed, that we might eat it under a curse, He blessed to give us sanctification ; and He gives us a promise, thus without price by a priestly vocation, of the cessation of the primal curse of the sweat of Adam, and of the childbirth pains and pangs of Eve ; and in saying *the new testament* He made the first one old.

BOOK XXI.

Now *there was also a strife amongst them, which of them should be the greatest*. This is worthy of wonder, that at that dreadful time, that is to say, of the Passion, He (Jesus) should allow them to murmur about their own and their Master's affairs ; and they fell into a strife about leadership. Nevertheless the cause of their strife was not voluntary ; but because they saw that the things that He said formerly in words, in the affair of Judas's betrayal, etc., were rising up in deeds, and brought up their solitude upon their hearts, that from His aid they fell into solicitude, and sought if there

were amongst them a man sufficient in his wisdom and power to lead them; and it is likely that they mistook it, that is to say, they did not consider that about Peter; "Thou art Kepha, and I will give thee the keys of the Kingdom of Heaven"; hence it is evident how very deficient they were from what was proper, before they were perfected by the gift of the Paraclete. But our Lord, although He was cognizant of that cogitation of theirs, did not wish to reprove their childishness and expose their thought; but He takes from the strife a useful occasion for the correction of all, by means of the teaching about humility, and He confirms this by means of His own example, and symbolically reproves them for this transgression of theirs, that they left Him who had chosen them a leader; and they sought a man from their own wish, whoever he was, not thinking it a duty to ask one from Him, or how they would take counsel from Him for this; but at the same time and for the second time He renews and confirms the leadership of Peter; He dismisses them on the one hand, and turns His face towards Simeon:

Matt. 16.
18, 19

f. 106 a

p. 17

Simeon, behold Satan asks to sift you like wheat; and I have prayed for thee, that thy faith fail not; and thou also, repent in time, and strengthen thy brethren; after the Apostles had received the grace of the Spirit in the upper room. Some were for the sake of others, and they were able to do everything by means of the Spirit; that not therefore while they were amongst these glorious things, should they forget their weakness, and be puffed up in their minds, Grace provided, that at the time of the Passion they should feel their weakness, for all of them forsook Him and fled, and their Chief denied; that when they received the gift of the Spirit, and were amongst the things that are above human nature, they should recollect their weakness, and confess Him who raised them gradually from all that weakness to all that heroism; so therefore, in the person of Simeon, He says things that are suitable to them all; seeking by means of this, *Behold Satan asks to sift you*, to teach them, that Satan is accustomed to try to change from their thoughts the men who follow Virtue; but this he could not do in any other way, save when God allows his (Satan's) temptations to happen to the Righteous, on account of which they are considered perfect and experienced; thus also it is written about Job, that Satan drew nigh and asked from God to allow him, to shew that not without permission from God can Satan do anything at all to the Righteous. Job was allowed to be known; but Gehazi and Judas were [known] on account of their covetousness; Peter [was allowed] to remember afterwards; Paul was delivered to the thorn [in the flesh]

Matt. 26.56

Job 1. 6

p. 18
f. 106 b
2Kings 5.26
Acts 1. 19
Matt. 26.75
2 Cor. 12. 7

that he might be buffeted; the Disciples [were tempted], that Freedom might be recognized, and weakness reprov'd, and that there might be a place for Grace. Since some such things happen by the will of God, and others by permission from God; thus also here Satan asked that room might be given him for your temptation; and *like wheat that is sifted*, he might torment you by suffering and afflictions, and reprove you that ye are not such as ye now suppose. His asking shews that from of old he meditated it, and he was restrained by Grace, that he should not do to them anything like this. *But I have prayed for thee, that thy faith fail not*; but because though he denied, but from love to our Lord went not out, He wished to shew him, that not even this would have remained with him and in his soul, save for Divine Grace that had kept it in him; for this, *I have prayed for thee* increased their awe, lest if He, the Lord, needed to pray that his (Peter's) faith might not be completely extinguished, how much more they, if they were without Grace? He added well, this *that thou also at all times*, etc., alluding to his glorious change, when he received the grace of the Spirit, that he would be able to *strengthen* others; saying authoritatively, *Strengthen*; in order to teach him, that as I sustained thee when thou didst fall; thus thou shalt sustain others who are falling; and like a man who hast thyself experienced how great is the weakness of human nature, thou oughtest of necessity to stoop to others; even if they are virtuous, it may happen that they decline to folly.

This, *He that hath no sword, let him sell his garments, and buy one for himself*; He does not say that they should care about a *sword*; but to teach them figuratively, that henceforth they must take care of themselves; for He says *a sword* in place of *help*; for He wishes by means of *a sword* to remind them; that just as formerly through grace from Himself they were in no danger, and their need was supplied without care; now on account of His Passion, they were about to be weakened for a short time.

This that our Lord did to them, that they might feel their weakness, and consider how much difference there was between their being worthy of the grace of the Spirit, or not being worthy; and [He furnishes] an example from this, that formerly when they had no care, they possessed all those things abundantly; but now, even when they took thought, it was of no advantage. *Basiliius* says that this, *let him sell his garments, and buy a sword*, our Lord Himself explained, saying that what was written must also be fulfilled, that *He was numbered among the transgressors*, that is to say, I am bearing these things of transgressors, only what they bear justly

p. 4

f. 107 a

18. 53. 12

on account of their transgression; and I shall also be crucified with them and like them; and after the prophecy about the *sword* was fulfilled, He spoke to Simeon, Put again the sword into its place, for all those who take swords shall die with swords; for this was not a commandment, but a prophecy; as the Apostles were about to mistake the words of our Lord and His gifts, and to venture forth with swords, and to take thought and consider; and were ready to doubt about all these things; He allowed them to take wallets and swords, like men who cease from confidence in Him, saying, it is not My word that thus also ye are about to do. In many copies, instead of *Let him buy a sword and take it*, it is written, *Pray for your enemies*. Matt. 26.52 p. 13

This, Pray that your flight be not in the winter, and not on the Sabbath-day, which we left out, that is to say, in Matthew and in Mark, possesses a double signification; historical on the one hand, in that it had happened of old to the Jews; apocalyptically on the other hand, in the end of the world; because also the words of our Lord here point to both these periods, when they were punished for their sentence of death on the Messiah. In the winter-time and on the Sabbath evil arose against them by means of the Romans; but He taught them that they should pray, not for the passing away of the stern decree of punishment which was decreed against them, for Justice would not have consented to this, but for a change of the time and day of their great misfortune; for He used mercy, saying, that this great foreordained affliction is coming; so pray that it *come not in the winter*, in which ye cannot flee and escape, and not *on the Sabbath*, when ye are idle, lest there be found in you upright and sticklish persons, to keep the Sabbath in the day of war; [and] they shall destroy them like those who [were] in the caves. But at the end of the world; and truly at the end of the life of each one of us this prediction of our Lord arises, for thus He prepares believers that every one by Virtue may strive that they may not be led away in winter nor on the Sabbath: either at the end of the world or at the separation of every soul from the body. He signifies by *winter* fruitlessness, and by *the Sabbath* cessation from works, that is to say, pray that ye be not led away when there is no time for you to cultivate, and ye are lacking in the fruits of Faith and the works of Virtue. The word then intends that our souls should be cultivated and fruit-bearing. Some (suppose) that *the Sabbath* was said about the Apostles alone, because on the night of *the Sabbath* they were arrested and fled; and *the winter*, because it was cold. Matt. 24.20 Mark 13.18 Ephraim, Diat. (Mös.) p. 214 2 Macc. 6.11 1 Macc. 2. 31-38. Ephraim, Diat. (Mös.) p. 214 f. 107 b Ephraim, Diat. (Mös.) p. 215

About this, that *He was withdrawn [from them]* a little, and fell upon

His face, *and prayed, saying*, If it be possible, etc., we have expounded in
 Matt. 26. 39 Matthew and in Mark. Here also we say thus, He fell upon the earth, to
 Mark 14. 35 teach that He is of a created nature, and duly offers and renders worship to
 God; He prays that if it be possible, though knowing that that is the will
 of the Father, that He should suffer and die for the sake of all; to shew
 that He had pity on the Crucifiers, for He knew that after the Cruci-
 fixation they would be completely reprobated, and not again thought worthy
 Matt. 21. 43 of forbearance as formerly; as He said before thus, The kingdom of God
 shall be taken from you, that is to say, His care over you, and your
 relationship to Him; therefore out of pity to the Crucifiers He prays, saying,
 p. 7a If it be possible, let the action of the Passion be prevented, that with it
 might be delayed also the sentence of their punishment. Now this that
 He added, *Not as I will*, He does not bring in two wills, far from that! but
 Unity gathers all into one, except Natures and Persons; for there is no
 Unity, if wills are different; therefore He shews no diversity of wills, but
 unity of Will, *not as I will*, this as [I am] in carnal nature, which naturally
 shrinks from suffering. Even because of His unity with the Word, He adjusts
 His own will to the will of the Father, and wishes what the Father wishes;
 for there is one will, as in Nature, of the Temple, which does not wish to die;
 and another, the will of Him who dwells in the Temple, who wishes to make
 all things a Temple, for the sake of general advantage; nevertheless they are
 one in unity; and just as a natural and individual person is in word one
 and in flesh another; but is one in unity; thus that will of the word and
 of the flesh are different, but one in unity, and not two; and again, this
 was the will of Adam, etc. Look in Matthew the Evangelist.

f. 108 a This, that *there appeared unto Him an Angel from Heaven, strengthening
 Him*. He had no need of the help of an Angel, He who is 'more adorable
 than¹ Angels; but he [the Angel] appeared to Him, first, for His honour,
 as also at His Birth, and His Fast, etc., He was honoured by them; second,
 because of the hearers, it was signified to the Angel that he should come,
 to shew by means of his coming, as he who was strengthening Him, that
 He should strengthen others and shew, that thus an Angel comes to the
 p. 7a succour of those who suffer with Him, and pray His prayer, and endure
 oppressions; the Angel not speaking thus to Him, according to some,
 Comfort thyself, thou Son of Man; this suffering of the Cross giveth
 Thee a crown of victory; but he glorified Him, and was speaking like
 those words which are suitable to the servant to say towards his Lord,
 Praise to Thee, adored by all, who gavest Thy life to be bound by the

¹⁻¹ Or, *adored by*.

hands of the Crucifiers, for the sake of the salvation of the world ; praise to Thee, who instead of the chariot of the Cherubim, which is yoked on high for Thine honour, hast prepared for Thyself the chariot of the Cross in the depths ; that by it might be shewn the love of Thy Father and Thine own ; how much Thou hast loved the world, that thou killest Death by Thy death. *And being in an agony He prayed earnestly ; and His sweat was like drops of blood ;* for like as His Birth and His Baptism and His Fast and His Passion were not His alone, but rather of the nature of all ; so also the words about the Passion and the Cross are not on the one hand suitable to Him, rather on the other hand to all Nature, but He rather spoke to the Disciples [words] that were suitable for doctrine. For just as He died for the sake of the nature of all ; so also He spoke for the sake of the nature of all, bearing its person ; and because He was treated as guilty, He stood that He might be punished on account of His fault. He naturally asked and entreated, and asked and implored ; and because He was bearing the terror of the whole world, and fulfilled all the terror that had come upon human nature ; on account of this His terror surpassed the measure of human nature ; but at the same time to signify, that He was not a phantom and a fancy, according to the wickedness of some ; but He took a real Body of the race of Adam. p. 92

This, *He removed his right ear*, for Simeon, being moved by great love, shews by the act a proof, not seeking to remove the ear, but the skull ; for because that [man] bent his neck from the blow, the ear happened to be cut off, for he was swinging his hand according to the habit of soldiers from front to back ; but he [the man] bent from the blow, curving backwards ; it happened to the sword to take whatever came to hand in the blow from below upwards ; and if it were not so, how can it be explained that the ear, and the right one, was taken off ? when the hands of the antagonist were placed opposite ; and the right of the one at the left of the other. f. 108 b

This is your hour, and the power of darkness. Babai the Persian says that because you are dark in the error of your minds, it is very suitable for you that at this time of night ye should accomplish the wickedness of your will, as this time of darkness in which ye are come is an announcer of your vile [qualities] that like thieves and robbers ye accomplish your wicked deed ; and behold at the time of *the power of darkness* ye also shew your power ; and on account of your loving darkness, in which ye complete all your proposals, at the time of darkness and torment, ye are about to be inexorably tormented ; in that darkness thicker than all darkness in creation. *The Interpreter* says that *This is your hour*, etc. p. 12

that is to say, now and in this hour when it is permitted to you and to Satan, your Lord, who for a long time has desired it, to kill Me, as he supposes. Fulfil then your wicked desire.

BOOK XXII.

This, *The same day Herod and Pilate were made friends together.* Mar

Ephr. Diat.
(Mös.)
p. 165

Ephraim [says] in the feast of Herod's birthday, when the head of Mar John was unlawfully cut off, Pilate sent Roman soldiers, and they killed those who were found at the banquet, because they found them, as it were, sacrificing, being forbidden by the Romans to sacrifice; and they were enraged with one another from that day; but they were reconciled in the day of His Passion, which was a cause of peace to all creatures. And this also again,

Ephr. Diat.
(Mös.)
p. 242

If in a moist tree, etc. Mar *Ephraim* says that he explains *the moist tree* about the power of His Divinity; but *the dry* as His Disciples. *The Interpreter* says If to Me who have not wrought one cause of death these things are done, of what are ye worthy, who have ventured these things against Me? calling Himself *the moist*, yielding the fruits of Virtue; or *moist*, because of the miracles that He wrought; but *dry*, him who was bereft of this; like him who says this, If in Me, who am as a tree that is full of all *moisture*; that is to say a tree that is glorious and delightful and fragrant, and fruitful; so that every one is pleased with the advantages and helps which flow from Me, such things are done; to you Jews who are cut off and are bereft of all *moisture* of Virtue, and are full of all wickedness, *what shall be done* to you? when ye are fired and burn like dry wood? in the midst of that affliction and danger, very hard and terrible, which will overtake you speedily.

پ. ۱۰۹ ا
f. 109 a

Father, forgive them, for they know not what they do. Are they forgiven or not? If they are forgiven, they were now liberated from retribution for priceless blood; and how does He establish this, that all those who have taken swords shall die by swords? or this, My enemies, who would not that I should reign over them, bring hither and slay them, etc.; which give no room at all for pardon? and if they were not forgiven, still more is there a question. *Some* say that He wished to shew and seal in His own person the word by which He formerly admonished the hearers, saying, Bless those who persecute you, and pray for those who [despitefully] use you, etc.; and also to resemble His Father, Him who causeth His sun to rise on the good and on the evil, etc. Nevertheless, *others*

Matt. 26. 52

Luke 19. 27

Matt. 5. 44

p. ۱۰۹ ا

45

object, that if there were not actually forgiveness, in hypocrisy and in form only the prayer was offered by our Lord; which would be absurd to think, not only about our Lord, but also about one of the little ones; but if any one should say this, that the Son on the one hand asked, and the Father on the other hand answered not, his own ineptitude is not small; if the Father judgeth no man, but hath committed all John 5. 22 judgment unto the Son; and we say, that there are [some] words which are spoken on the hypothesis of their existence, and there are [some] which are [spoken] on the hypothesis of other things, and care is not taken about themselves, but about the things on whose account they happen to be asked; like this, Pray ye that your flight be not in the winter, etc.; for what was it that induced Him to warn about the Sabbath? for behold, it had been Matt. 24. 20 formerly broken by Himself; that is to say, by means of a little hunger and the rubbing of the ears of corn; and by means of the cures that He Luke 6. 1
Matt. 12. 10 wrought, etc. Nevertheless [to] the accurate confirmation of His word about the destruction of Jerusalem, He added this, in order that from f. 109 b the history of things which attached to afflictions, His existence might be believed without doubt; as if any one should say that a sore danger is certainly about to happen to the city; but care ye for this only, and also pray; so that ye may be able to run from it and flee. And because it is difficult for every one to flee in the winter, as also to the Jews on the p. 5 Sabbath, He added the two things to one another. But did He therefore care about the honour of the Sabbath? for behold, at the time of the irruption of this affliction, all the Disciples and the multitude of the believers were all completely delivered from the observance of the ancient Law. The companion of this is also that Jeremia wrote to the Captivity of Babel, saying, Plant ye gardens, etc.; take wives for your sons, and pray for the city Jer. 29. 5,
6, 7 in which ye are captives, for in the peace thereof shall ye have peace. And as the Law says, Thou shalt not desire their good things, nor their peace Deut. 23. 6 for ever. And David [says], My prayer shall be about the calamity of the Ps. 141. 5 Babylonians; and Happy shall he be who taketh thy children, and dasheth Ps. 137. 9 [them], etc. He adapts prayer to the things of their peace; but to shew that it is not to these things that he refers, but he is alluding to other things, viz.: your long continuance there; and not as false and lying prophets made fools of you, saying that after two years the Lord will break the yoke of the Babylonians; but He broke their yoke; and this, *Father, forgive them*, we shall grant that this first thing carries the sign of mercy; for that was innate in our Lord; for as this second one corresponds with it, as it is similar also to innate falsehood, saying, *They know not what they do*; and how did our

- John 15. 22 Lord say before, If I had not come and spoken unto them, they had not
 24 had sin; but now they have seen and hated both Me and My Father? or
- Luke 20. 14 this, that This is the heir; come, let us kill him, etc.? and if this is false,
 P. ↵ that first one also is not true; but that against Truth Falsehood can bring no
- John 14. ■ accusation. I am the Way, He said, and the Truth, and the Life. But it is
 evident, that in the rank of questions that are in the Scriptures we may
 count also this; for the Jews thought our Lord a deceiver, and contrary to
 God in all that He was saying and doing; but our Lord was reproving them
 by means of this. How much was there in common between Him and a
 f. 110a deceiver? But is this a quality of a deceiver, that when he is taken and is
 condemned to the fitting punishment; he should either take refuge in silence
 without an apology; or make intercession to his captors that he may find
 mercy? but that he forgives his persecutors separately, and shews his face to
 God; and this as one of the family and confederate, is a speciality of Jesus,
 that at such a time as this He should say such things to Him, not receiving
 and not accusing; but only asking forgiveness; and besides this, instead of
 His condemners having supposed that they had condemned Him, He turns
 now and Himself thus shews them as debtors. And this, *They know not
 what they do*; for they are very erudite with all knowledge. They thought to
 themselves and they boasted henceforth that they had acted according to
- John 19. 7 knowledge and to the Law, as by their Law, they said, He ought to die;
 as He made Himself the Son of God; therefore He fittingly reprov'd their
 fatuous knowledge as ignorance, saying about this, Ye know not that ye err;
 for the appellation of knowledge is double; for as every one knows
 what he knows according to the measure of his knowledge and research,
 he who compares himself with others who are greater than he in know-
 ledge finds that his knowledge is no knowledge; then how much more
- P. ↵ with the knowledge of God? all remains at a distance; for He said well
They know not; for they did not know the depth of the mystery of the
 things that took place nor its kind, that these things pointed to types, these
 of the Crucifixion. Otherwise, *Father, forgive them* [i.e. *suffer them*], that
 they should bring out their will in act; although I believe, that they act
 without knowledge in this, that they expect to win from the operation of
 the deed; how much then they are going to lose they know not. Again,
Father, forgive them, is figurative of secular application, that if it happen
 that a man from a city wishes to revolt against the judge, and one of his
 friends happens to see or hear that the judge says to his affairs, Forgive
 these poor devils, for they know not what they do; for if they do not
 know that they meditate injuries to them, perhaps they would not do

this; and it is like what the Prophet in the person of God said, Ephraim is joined to idols, let him alone. This sufferance is not forgiveness, but, that is to say, for a little time he is let alone that he may act foolishly, but punishment quickly follows it; so it was also with our Lord, not atoning at all for the Jews from sins; because if they were forgiven, then not one guilty person would be destitute of pardon, for no sin is greater than theirs in bulk and in kind. *Others* [say] that our Lord, whatever He taught and did, whether fasting or prayer, etc., in Himself formed and imaged the quality of true teachers. Thus this, Pray for those who [despitefully] use you, etc., He fulfilled in Himself; for He knew the thoughts and the deeds for which God will not be gracious to the Crucifiers, since they do not at all repent; and again He did not rise up against the will of God, who wished that the wicked should not be atoned for. And if thou shouldst say, what then was the advantage to them of His prayer on their behalf, if without their repenting they would not be forgiven? and we say, that He seeks to teach them that they should not despair, and cut off the hope of forgiveness if they repent; and to teach and confirm that there is repentance in reality, when He spake. For the Law did not receive repentance that they might be forgiven without repentance; where this is not, it is an impossibility, and against the will of God.

Hosea 4. 17

f. 110 b

Matt. 5. 44

p. 25

This, that *one of the robbers railed*, etc., that is to say, *If He is the Christ, let Him save Himself and them also*; for he thought to spur Him on, and that hence He would accomplish in common His own salvation and theirs. But his companion *rebuked him* [saying], *Dost thou not even fear God?* for this word, *not even*, stands not by itself, but is bound with another thing, according to the custom of the Scriptures and of all. There is no height and no depth, *nor even* any other creature, etc.; and like a man who says to his comrade, Not only do I not fear thee, but *not even* the King; so therefore a word is wanting here; and something must be heard before that *not even*. It may be, *Doth not thy conscience reprove thee?* and hast thou no regard for men? and dost thou *not even* fear God? *seeing thou art thyself in the same condemnation?* but *not even* thus did he make the matter intelligible, for what sequence is there then in this? for behold, the two of them did not fear God, and had it not been so they would not have even been robbers; so that thus he explained the matter, saying, Let it be that until now thou hast not feared God; therefore thou hast done all evil things, but *not even* now hast thou stooped to reverence Him, where thou art also bound under a just

Rom. 8. 39

p. 25

f. 111 a

judgment, which is sufficient to teach thee to think correct things both about thyself and about Him who is crucified with thee; for thou hast learned beforehand, both from just men, and from the hand-washing of the Governor, that He was not delivered to crucifixion justly like us, but from
Matt. 27. 24 envy. *And then he said unto Jesus, Lord, remember me when Thou comest,*
Matt. 27. 18 etc. This was not in the Thief's own right alone to say; for it did not even belong to the Disciples at that time; because this man had shewn all goodwill in the words to his comrade; for he became worthy by means of a revelation, that is to say, because the end of his life was near, our Lord provided him with a great gift, which was the promise of his greatness, and to teach us how great he would be after he had suffered. Hence he was led to pray to our Lord to remember him at the time of His kingdom; our Lord saying to him, *To-day shalt thou be with Me in Paradise;* with the thing that was near, He guaranteed to him also the far-off.

Ephr. Diat. *And the Rulers also derided Him,* etc. by this, *He saved others;*
 (Mös.) *Himself,* etc. The Rulers accusing, testifying that *He saved others;* He
 p. 250 trusted in God; therefore the Prophets and righteous men whom ye have
Matt. 27. 43 killed, did they not trust in God? and He was not pleased with them
 p. 25 according to your word.

And it is asked, when our Lord cried out, Ail, Ail, lemana shabaktani,
Matt. 27. 46 etc. from whence did they derive the opinion, that He was crying to Elia for his help? and we say, from the likeness of the sound, for Ail is somewhat like Elia; and hence comes the word which among the Greeks and Barbarians is written so in all books, and is read in all tongues, as it was spoken by our Lord on the Cross.

My Father, into Thy hands I commit My spirit; this is because Thou art My helper, and for Thee I have kept My spirit. And it is asked, Why at that time did our Lord give Himself to three; to the heart of the earth, to Paradise, and to the hands of the Father? as He said to the Pharisees,
Matt. 12. 40 As Jona was in the belly of the fish three days and three nights, so shall, etc., and to the Thief, *To-day shalt thou be with Me in Paradise,* but to the Father, *Into Thy hands I commit My soul,* that is to say, My spirit. And we say, that in His body, on the one hand, He was in the heart of the
 f. III b earth; in His soul, on the other hand, in Paradise; whilst in both He was the temple of God, which is in every place, and is near to all; for nothing is called Temple or Dwelling, without its dwellers; and not even is there a Dweller without his dwelling.

BOOK XXIII.

And behold, two of the Disciples [went] that same day, etc. The two [were] Luke the Evangelist, and Cleopha, brother of Joseph, the betrothed of Mary, and father of Simeon, he who after James administered the Bishopric of Jerusalem for many years. *Stadia*, that is to say, 60 furlongs; for seven furlongs and a half are one mile, according to geometricians, which comes to eight miles, and every three miles are one *parasang*. *A man who was a prophet, etc.* Before the bestowal of the Spirit, the Paraclete, even the Disciples had a very feeble idea about the Messiah; an ordinary man, and a prophet, and a righteous man only. p. 95

This, *He took bread, and blessed [it] and brake*, inasmuch as blessing and breaking of bread distinguished Him as a Lord and a Teacher; so *He blessed*, in His own name and that of the Father and of the Holy Ghost; and this like the sign of the Cross; and immediately with the blessing of the bread, *the eyes also of their understanding were opened*, and *He vanished* from them, not having tasted anything with them.

This, *Did not our heart become heavy within us, etc.* The Greek says *burn* and both of them have one meaning. *It was heavy*, that is to say, like lead in deep waters; it *burned*, like a blazing firebrand.

This, *The Lord is risen indeed, and hath appeared to Simeon*; according to the Theophori, taking and wearing His graveclothes for garments; but not all that our Lord spoke and did has been handed down in writing by the Disciples, it is said, *Many other things etc.*

John 21. 25

This, *A spirit hath not flesh and bones, etc.*; not that He had cast off the bodily nature from Himself; but to teach that He did not appear as a phantom; nor even in His spiritual nature did He suffer death according to the wickedness of men; but rather in His animal and corporeal nature, which from its essence was subject to dissolution.

This, *He shewed them His hands and His feet*, and the places of the nails, and of the spear; not that those things were found in the body that had risen to new life, and was purified and rarefied and illuminated; but He shewed Himself for the confirmation of the Disciples about His Resurrection; not before that hour, nor even after it was that found in Him; but in this hour, He suppressed the supernatural nature, and allowed them to touch [Him]. f. 112 a

p. 15

This, *He took and did eat before them.* Now He ate not in appearance, according to the wickedness of Simon and of Manes, nor even really according to others, but how did He put the food into His mouth, and chewed it, and held it in? yet He did not take any strength from it; nor did it go up into the body by means of digestion as mortals receive; because none of the four forces were there, that is to say, the attractive, and the coagulative, and the digestive, and the expulsive; but that food was dissipated by the power of the spirit, and returned to the elements out of which it had come, as that food of the household of Abraham returned, of the Lord and of the two Angels; in that which is said, *He took and ate*, He shewed that He really ate, and not in imagination; but in that he added *their eyes*, he shewed that He did not eat really and naturally; and that food did not go up upon His body; but it is related that it was truly and not really, inasmuch as Truth is different from reality. Let the Reader observe and distinguish; and we must know that all these deeds of the administration of the Christ were accomplished supernaturally; and are not fully comprehensible; and of these there are three supernatural ones which He accomplished before His Resurrection, and three infranatural ones after His Resurrection; and one in His Resurrection itself. Those before His Resurrection are: first, conception without marriage; and birth without destruction of virginity; second, walking on fluid water with solid feet; and also His non-apprehension at the hands of those who wished to throw Him from the precipice; third, the effulgence of His raiment and the shining of His body. Those after His Resurrection, one, the touching of His body, that ethereal thing, with the shewing of the places of the nails and of the spear; second, the feeding with them; and third, the body being visible to eyes of sense, with clothes on, when those clothes that [He had] before the Passion, the soldiers had taken away, and divided amongst themselves; and those that were in His grave were taken away by Simeon and by John. Those that were after His Resurrection have been put under doubt, but this one that I have mentioned, (is) His coming out of the grave, when it was shut and sealed, that is to say, the stones and seals guarded, and His entrance through closed doors.

Matt. 27. 35
John 19. 23

John 20. 19

f. 112b

Glory be to Thee, wonder and admiration!

Joel 2. 28

This, *I send the promise of My Father upon you*, which is in Joel the prophet, that in the latter days, He saith, I will pour out My spirit upon all flesh, etc.

This, *He lifted up His hands, and blessed them.* These blessings which He bestowed, either at the time of His Passover, or at Emmaus, and here,

the Evangelists do not declare; and it is evident that they were glorious and higher than hearing or narration; and it is asked, Why not *His hand*, but *His hands*, which is an alteration from the custom? for in every place a blessing is given with the right hand, because of the strength and power and authority which the right hand possesses over all the body; but here with them both. And *some* say about this, because He was giving thanks and receiving the grace of Divinity before them, on account of the height of His administration, that they should act also in imitation of Him. *Others* say that by the armour of the right hand and of the left, according to Paul, He makes them victorious and arms them, that they may conquer all opposing things. *Others* say that He blessed and sanctified with all spiritual blessings both the parts of man; He freed body and soul together from the power of Sin and Death and Satan. *Others*, that He gave them the Mystery of Consecration (*χειροτονία*) so that they here received the degree of Presbytery, and in the upper room that of Apostleship, and because of this He suspended His hands in a brooding form above their heads; *others* say that in the adorable form of the Crucifixion He moved them to and fro over them. Then our Lord ascended to *Heaven*, this firmament not being rent, for this was not necessary; *although other interpreters* say that it was rent. There was no need for this, if while He was still suffering and mortal, He came out of the womb without loosening the bonds, and walked upon the water, and came out of [His enemies'] hands, and afterwards came out from the grave when the seals were being guarded, and entered a house when the doors were shut; again, a whole rib came out of the side of Adam, when his side was not opened at all, and not broken; and water came out from the rock when it was not opened nor broken; leaves and fruit are produced from a tree, and branches from olive-trees when they are not cut; and water passes through dams and sweat through the skin; and light through air, and air through light, etc.; not cutting one another, nor being cut by one another. Thus, and more than thus also, this body which was immortal, and the Temple of the Word, but rather God over all, entered the firmament, which was not opened at all; and what wonder that by the unopened doors He went also into Heaven!

This, *They were continually in the Temple*; for they honoured the Temple, although they believed from the words of our Lord that it was emptied of all grace; as David honoured Saul, knowing that the grace of the anointing had passed away from him.

And it is asked, Why did our Lord fulfil His administration in three

years? First, because our Lord was called the second Adam, and just as the first Adam was in Paradise for three hours, and was overcome by Desire and became guilty; it was necessary that the second Adam also should repay for each hour one year in continence; and should not be conquered by Desire; second, because Time is divided into three [parts], what is past, what is present, and what is to come; therefore His administration provided three years; third, as laws are three, the natural, the commanded, and the scriptural, that is to say, the legal; so every year He repaid one of these; fourth, because that is a perfect number; for He binds the even [number] to the uneven; fifth, because everything consists of three dimensions; length, depth and breadth; sixth, because there are three administrations which are by means of three
 p.  Persons; seventh, because there are three kinds of faculties, the carnal, the mental, and the spiritual; because of the three great varieties, and other such things.

The Commentaries on Luke are finished. And to God be the glory, and on us may His mercies be poured out constantly, yea, and Amen¹.

¹ In the ornament of Cod. C. Look to Him and hope in Him. Cursed is every one who does not confess Him. Amen.

AGAIN, A COMMENTARY ON THE GOSPEL OF THE BLESSED JOHN THE EVANGELIST.

Again, in the same [way], by Divine strength, I write the Commentary on John the Evangelist, the son of Zebedee. May his prayer be a wall to us at all times. Amen. O Lord, lead me to the completion by grace from Thyself, Amen.

First, an Apology.

Now after our Lord had ascended to Heaven, but the Disciples had gone out to preach the Gospel in all the regions of Judæa and of other places; and the three Books of the Gospels, of Matthew, and of Mark, and of Luke, were preached in every place; the Blessed John also went and lived in Ephesus, the city of Asia; and also visited all Asia and round about it; but the brethren in Asia, because they believed that the testimony of John was firmer than that of any man, as of one who had intercourse with our Lord from the beginning, brought him these three books of the Gospels, that they might learn from him what opinion he held about them. But he praised highly the truth of the writers, saying, They were written by the grace of the Spirit. Yet nevertheless they were a little deficient in the miracles which our Lord wrought; and seriously defective in the doctrine about His Divinity; so on account of that, there was a request to him from all the brethren, that he would diligently write the things that were necessarily wanting and defective in those others. Now he consented to them and to the Spirit. He began fittingly with doctrine about the Divinity; and then came to the administration of our Lord in the flesh; and filled up also the things that were defective in those others; in short, and let no man make a mistake, if he reads the whole of the Gospel of John, inasmuch as all of the things that are of necessity wanted, and the things that are neglected by those others, are thus written by him, according as those wished to say the things they neglected and did not record in their writings. On account of this reason therefore, he took special care also about the orders and sequences of the things that were done. This none of these Evangelists took care to do; but they wrote many things that were done

Theodore of
Mopsuestia,
ed. Chabot, p. 5
f. 113 b
cf. Migne,
Patrologia,
vol. 66,
cols. 727, 728

p. ٢٢

Theod. Mops.
ed. Chabot,
p. 7, l. 16 ff

first after those that were done last ; and many things last, that were spoken and done before the former things ; so therefore John did not [do this], but took care to put first the things that were at the first, and after them those that were afterwards ; and yet in the middle he left many things out, those that had been related by those others. For it is handed down by Theoforoi that on one of the days when he was writing the Gospel, clouds began to sprinkle rain ; but he reproved the Angel ruler of the air, saying, Dost thou not fear and tremble? dost thou not know at once that the Gospel of thy Lord is being written? and immediately at his word no more rain came on the earth ; and from that hour until this day rain does not come down nor dew in the court in which John wrote the Great Gospel. Now the Blessed John was banished into exile by Domitian Cæsar, son of Vespasian, to the island that is called Patmos ; and after the death of this [Emperor] he returned to Asia. Now John lived after our Lord's Ascension seventy-three years, and then died peacefully at the great city of Ephesus. The Prologue is concluded.

BOOK I.

In the beginning was the Word. Now this word, that is to say, this name *brëshith* is Hebrew, and in Syriac it is said, *berishitha*. And it is asked, Why did he not say *at the first*? or *the first was the Word*? that is to say, *the beginning of words*? And we say, because this voice *rishitha* is more ancient and excellent than that of *first*. *First* is so named after the *second*, for from the category of relationship there is *first* and *second*, and from one another they go in, and with one another they come out. If there be *a first*, there is also of necessity *a second* ; and if there be *a second*, there is also *a first*. But not so *the beginning* ; even though it be *the beginning* of something ; yet it is possible that *the beginning* exists without that which is after ; in what way? just as when a man puts the foundation to a building, that first stone which he lays is called *the beginning*, but is then called *the first*, when he lays another stone or many. Also the first of the week is called *the first day*, but its *beginning* or *commencement*, in which there came into being the seven entities, is the fore-part of all the day ; for there is nothing temporal but what its *beginning* comes first, even if it be *the first* ; for even to *one* hour there is a *beginning*, that is to say, that is the *beginning* of its being counted ; and in short, if there be a *first* there is also a *beginning*, but not if there be a *beginning* is there also a *first*.

In the beginning was the Word; we ought to know that *Word* is not a Proper name, like *Jesus* or *the Christ*, or *the Son*, and it is not a personal name, nor one of essence, but of a kind of essence; and the demonstrator of the quality of the birth of the Son from the Father, and that He is not born as bodies [are] with us; in a place, and at a time, and in a segment, and in a mass; but just as the word is from the soul; and not in time and by passion and in a segment and by separation, or the like; and whenever there is a soul and it thinks, there is of necessity a *word* with it; and whenever there is a *word* there is also a soul; and every soul is capable of speech, and every word is mental; and when one of these is separated, being separated it is united; except from this only, that the *word* is from the soul, but the soul is not the *word*. The effect is from the cause, but not the cause from the effect. Thus, and more than thus a thousand and a myriad times, the Son also is born, and born from the Father eternally, without passion or section, etc. He calls Him *the Word* and not *the Son* or *the born*, and this although He is without anything corporal or suitable for birth which thou canst study below; that is to say, time, and place, and chance, and change, etc. Now thine own birth, is it not real? but nevertheless a figure and type and election; and it is in the flesh, and begins in time, and requires perfecting, and in time it is completed; and scarcely is there in these things a man; but sometimes not a man, but an abortion or some other thing; but there, there is not one of these things, but the only one from the only one, which is born in a unique way and alone, beyond all investigation and examination. If then the Ariomanitæ say, that this *born* [means] that [He came] after the Father, and is a work of His, let them know, that if they have found the beginning of the Father, of necessity this One was the second, by this *He was born*; but now both to the essence and also to the nativity is attached this *in the beginning*. And one ought to know, that *the first* of anything is from its nature, but its *beginning* is not [so] by any means. Therefore every *beginning* is also a *first*, but not every *first* is also a *beginning*, because the time of the genesis of anything is properly its *beginning*; like the day in which a house was built; but *the first* of it is its foundation; and *the first* of the day is the first hour of the same, which is also its *beginning*; therefore every *beginning* is a *first*, but not every *first* a *beginning*. f. 114 b

The Interpreter, in his letter to Kallistratios, says that in what he said *In the beginning*, and then added *was*, he shewed *the first* not definitely, because he defines it with (*brashith*) *was*. *The first* absolute is not definite; but that of Moses, *In the beginning* [first], because he added to it *the* p. 23

Creation, is definite ; and let it not be supposed, that as force in substance, thus he knows the Son in the Father, for like this the Word would be in the Soul ; for philosophers call all force an accident in substance, but completed Personality is attached to completed Personality. *And that Word was with God.* The Author brings up gradually the special Scripture. While he leaves the body of the Word, we are introduced to the sense ; and if it is not so, how is it *the Word* ? and how was He masculine but not feminine ? Why is the masculine ever heard ? and how does he say that *He was with God* ? for every word is either spoken in some one or of some one or by some one, but this *with Him* hints something of being together and of union, and of not being without a beginning, and of *God the Word* not being from or by itself ; but nevertheless from the Father and *with Him* ; and like the effect with the cause.

And the Word was God, is investigated in the ranks of Theology ; first, that *in the beginning He was* ; second, that *He was with God* ; shewing on the one hand that He is eternal and from Another ; for the name of the
 f. 115 a *Word* signifies this in this, of whom and in whom He was. But here, he brought out God according to the metaphorical rule, like the Sun from amongst the clouds. This name, he says, of *the Word* is [used] metaphorically ; for although it seemed impossible, He was in truth God ; and that it might not be supposed that all the labour of His introduction should
 p. 115 bring us to one God, Him whom also they knew formerly, he adds, of necessity, *The same was in the beginning with God* ; for he says that *He was God*, and *was with God* ; being nothing else than He was with whom He was ; yet a variation in nothing in this of *God* ; but a diversity in Person only ; inasmuch as He is one in substance ; one not as being *from* Him but as proceeding *with* Another ; in unity effectively. This then is intended, that *God was with God*. This sentence is also a composition which completes these high things, but it has also something more with the first words ; for there he says *The Word was with God*, but here, *God with God*. That on the one hand, as a demonstration with the truth ; this, on the other hand, as the Truth with the Truth ; and fittingly in Three and One ; that, on the one hand, in Persons ; this, on the other hand, in substance, defines all the mystery of Theology. But after he has told about His eternity, in this, *In the beginning was the Word*, and about His causation from the Father, in this, that *He, The Word*, etc., and about His being of one substance with Him, in this *The Word was God* ; he collects and defines the three of them, in this that He who was so, *was eternally with the Father*, He adds this about His Creatorship, *All was by Him* ; for in this

of *all*, He leaves out nothing at all, that it may not be considered as defining in itself; for the corollary¹ is that He includes all; for there is nothing outside *All*. Now this *by Him* is not as by a servant, nor as by a tool, p. 33 according to the wickedness of some; but as by the Maker and Creator; Heb. 1. 2 by whom, says Paul, He made the worlds, as *by means of Him* and *by Him* are similar [expressions] and of like power; as Paul himself testifies Col. 1. 16 also that all things were created by Him and in Him, shewing at the same time about the operation and about the dominion and about the administration. *And without Him there was not even one thing that was*, that is to say, there was nothing of the things that were, that was [created] f. 115 b from the Father alone without Him, the Son being a stranger to its creation; for in this, that the Son is continually with the Father, He of necessity is partaker with Him also in the creation.

In Him was Life. He did not say that *He was Life*; for this can apply also to the animals; and to all that lives; but he says that His power gave origin to *Life* and created it; for he does not seek to say what His substance is, in this that *In Him was Life*, as some say; but what His power is; and because he said that all was [made] by Him. This *all* includes all lifeless [things], like stones and trees, etc.; and all that breathes, such as herbs and plants, those that fall under the life of animals; as simple people say, yet beneath animation; so therefore they are mentioned with living things, if not breathing things; and then he adds *In Him was Life*, and *Life* again, because the names are equal, but divided into first, and second, and third; that is to say, life that is sensitive and motionless, like sponges and molluscs, etc., that are fixed in the ground, and do not move p. 34 from place to place; then life that is movable and removable, like cattle and reptiles, etc.; but both of these kinds are said to have *life* in their blood; the Evangelist wishing to distinguish from these the third *life*, that is to say, the rational from those two that have been mentioned, adds, *And the Life was the Light of men*, that is to say, He created not only *Life*, but also rational and discerning and intelligent life, that is to say, mixed with the light of discernment and Reason; so he calls these *Light*; like this, If the Matt. 6. 23 *light* that is in thee be darkness, how great is that darkness! *And the light shineth in darkness, and the darkness comprehended it not*; that is to say, comprehendeth it not. And who is this *Light*? He whom above he called *the Word*; He who created the *Light* that is in us; He whom after a little while he calls *the Only Begotten* God; for he attributed one name to God and to men, because of the likeness; for every image partakes of a Gen. 1. 26

¹ προσδιορισμός.

prototype in identity of name, although not in identity of definition; for because to the beginning of our existence, he wishes to liken *the beginning* of our renovation; here also it pleased him to follow properly and with a word that is suited to the very kind that is studied there, the love of Humanity, with which we were adorned when created; for there Man is called *the Image*, but here, *Light*, as God also is called *Light*; and there on the one hand, He found good that we should be; here, on the other hand, that we should be good, that this light which is eternal, and without similitude, coming now, should deliver and free bright intelligent beings from the darkness of ignorance and error, in the midst of which they were; and add brightness to their brightness, acquired things to natural things; He helped them as much as possible; but him who is in no way vexed with the darkness of Error [He does not help] at all; for he that is against the real light is a dissipator not a receiver. *Others*, the Persian Sage, for example, say that *the Light* is the Christ; *the darkness* the people of Israel; which not only did not get light in Him, but they got even darker; and then He went out and caused the Gentiles to shine. But *Gregorius* calls *darkness* figuratively the flesh, in which God the Word dwelt, and the world. But *the Interpreter* calls the world *the darkness*; that is to say, him who holds the world of darkness.

This, *He gave them power to become the sons of God*; for although others were clearly called *sons*, yet they were really not so, for they falsified their sonship after a while, and were delivered over to brutes and cattle, and resembled them.

This, *They were born, not of blood*, that is to say, seed, *but of God*, that is to say, by the Spirit and by Faith; as by that, on the one hand, He may give purification from Error, and by this, on the other hand, He may bring in and introduce the gift; and that we may demonstrate the same in the change to other substances as, e.g. when the nature of fire with clay gives gold, which by union together, by mixture with dust, is changed to gold; how much therefore is the Spirit more powerful than *the Light*! and can make us, the sons of the flesh, into *sons of God*; and we ought to know, that the Scriptures say that we are born of God in three ways; through Baptism, by means of types; through purification by means of Revelations; through Resurrection by means of deeds; and through the three of them we are called the Adoption.

And he adds, *And the Word became flesh*; saying this, *the flesh* was exalted to this, that it might be *born of God*; and this, that God was brought down that He might be born of flesh, is the cause therefore of the likeness

f. 116 a
1 John 1. 9
Gen. 1. 4

Aphraates
(ed. Wright),
p. 1. 12

p. 12

and equality in power, like that when God is with flesh, that is to say, thus perhaps flesh will be with God; and if Nature there is itself enabled, the children of the flesh also become naturally *sons of God*; f. 116 b and if this be an impossibility, then it is [impossible] also that God should become flesh; there is no more to be said; therefore they both [happen] providentially; for the ears of the hearers had studied it before, inasmuch as it was a *man who was sent*; and inasmuch as *He gave them power [to become] the sons [of God]*, etc.; to reprove the inexperience which wishes to confuse the acts of Providence. *Being* is expressed in many manners; either from nothing, like those seven natures in silence; and one in a voice; or from something; just as bodies are from four elements in change, like the wife of Lot, and the Egyptian waters; in completion, and it was evening, Gen. 1. 5 it is said, and it was morning; in substance, Adam, it is said, the first man, Gen. 2. 7 became a living soul; and some one had sons and daughters; in the sense 1 Cor. 15. 45 of help; and the Lord, it is said, was with Joseph, etc.; we may say [it also] Gen. 39. 2 in the sense of participation; some one, it is said, became a priest or a king; in the sense of distinction or of affinity; *He gave them*, it is said, p. 116 b Jer. 31. 33 *power to be called the sons of God*; and I, He says, will be to them a God; Phil. 2. 7 in the sense of choice, as He was made, he says, in the likeness of men; Gal. 3. 13 and in forbearance He became, it is said, a curse for us; in suffering, it is Ps. 38. 14 said, I became like a man who heareth not; in the turning round of the Jer. 2. 5 thoughts, I became, it is said, deficient in mind; in opposition, the Lord Hos. 13. 7 was, it is said, an enemy and an avenger to Israel; and He was a lion; etc.; Ex. 4. 24 in the occupation of a place, Moses, it is said, was the inn; and Joseph [the] Gen. 39. 20 prison; that is to say, in the inn, and in the prison; in changes; arise, He (Pesh.) 2 Kings 4. 1 says, be changed, and it was so; in the sense of likeness, like the word which is formed with ink and signs, and becomes visible to the eyes; in dwelling, like some one was in that house for years; in conjunction, as when one is joined to Jews or to thieves, and it is said that he was a thief or a Jew; and from smallness to greatness and honour, as we shall be immortal and incorruptible in the Resurrection; and in the sense of taking likenesses, as the Chalcedonians say that when the matter which took Ex. 32. 24 the likeness of a calf became also a calf. And although [*Being* can be expressed] in these ten kinds that have been named, if no more are to be said; yet here it is said in one way, in the taking of personality, that is to say, God the Word humbled Himself, and took upon Himself to live in Man, and to be revealed in Man, and to be called Man in taking on the person of a Man, in whom He was providentially incarnated; for this of *flesh* is put f. 117 a instead of the whole Man according to a Scriptural custom, like this, Let Ps. 145. 21 65. 2

- p. ~~117~~ all flesh bless His Holy Name, and to Thee shall all flesh come ; and Let
 Judges 16. my soul die with the Philistines, etc. which are spoken from a part about
 30 the whole. In another manner, it is used of adoption ; like this, He became
 Gal. 3. 13 a curse for us ; and He hath made Him, it is said, to be sin for you, that
 2 Cor. 5. we might be made righteousness in Him. And just as here His person
 21 sic was not turned into a curse, or into sin, but certainly took them, like this,
 Is. 53. 4 that He hath taken our griefs and our sicknesses ; and we in return, not
 our nature, nor our persons have turned to righteousness ; but we have
 taken righteousness upon us ; thus also this of *flesh*. It is not alleged that
 He was changed to flesh, to Man, but that He took on Man, that He might
 be revealed in His Person, and He raised Man to the Person who is adored
 with Him eternally ; not as He took a curse and sin, and covered them
 over did He thus [take and] cover over Man ; for verily He would have
 acted sinfully ; but that [Man] should be honoured with Him eternally,
 as the image of his invisible Antitype. But in the third manner ; it
 is accepted instead of a dwelling, that is to say, *the Word was in flesh*,
 that is to say, *dwelt*, like Moses was the inn, that is to say, in the inn ; and
 Joseph the prison, that is to say, in the prison ; for as Joseph was also not
 of the prison, nor Moses the inn ; but he lived in the prison ; thus also the
 Word was not flesh by nature, but dwelt in the flesh as in a temple ; and
 p. 117 it is a witness that He tabernacled in us ; for in the fourth method, it is
 said that *He was flesh*, on account of the supposition of the beholders,
 inasmuch as thus He humbly took upon Himself to be like a being of flesh,
 thus it was supposed by the beholders that he was a common man ; for
 that is a custom of Scripture, that it names facts according to the supposition
 of others ; like this, that the Heavens shall be rolled up like a scroll ; and
 Is. 34. 4 Jesus beholding him loved him ; and Herod was sorry, etc. But in the fifth
 Mark 10. method, [He speaks of His becoming flesh] instead of His union with the
 21 flesh, for this is a custom of Scripture, to use the creation or the existence
 Matt. 14. 9 instead of union, like this, it is said, from the day that thou wast created, and
 wast with the anointed cherub that covereth, wherewith he means the union of
 Ezek. 28. Hiram with David ; and like that with the faithful from their mother's womb
 14 it was created, that is to say, Wisdom. For if God became by nature *flesh*,
 1 Kings 5. 1 and afterwards came and dwelt with us, how could *flesh* dwell in *flesh* ? there-
 Sirach 1. 14 fore *the Word was not flesh* by nature ; nevertheless He was called so,
 f. 117 b because He *dwelt* in it ; for this is a custom of the Scriptures, that by the
 name of the dwelling the dwellers are also called ; like this, Hear, O
 Is. 1. 2 Heavens, and give ear, O Earth ! that is to say, heavenly beings and earthly
 Is. 7. 13 beings ; and Hear, O ye House of David ! that is to say, ye sons of David !

and the dwellings also are called by the name of the dwellers, like that of Samaria and Shechem. For he says that *He became*, that is to say, that He took *flesh*, and not *Man*, although He took a perfect Man; first, according to the scriptural custom, which from a part speaks about the whole, according as we have often said; second, inasmuch as if he had said *Man*, and *Man* is composed of Body and Soul; but the Soul is not created in the male until forty days, it would have been supposed that there was no unity until the man was completed, and was seen to be ordinary flesh in forty days; and that he was destitute [up to that time] of the Godhead. But now he shewed, that there was in the Person of the Word stability and movement of His individuality, *Athanasius* says, the flesh is at once the flesh of God, the soul at once the soul of God. Third, he speaks of the vile part in Man, that is to say, the *flesh*, so that from this here, he may make known the greatness of the humiliation of *the Word*, that He was thus entirely humbled, in order that He might clothe Himself in *flesh*; and be supposed [to be] this only, but at the same time that He should humble [Himself] for our exaltation and our glory. It is said that *He dwelt among us*, and not in the singular, [*He dwelt*] in *Him*, inasmuch as what belongs to our beginning is our own; for He put on the whole nature, and by this He dwelt in the whole of us. Therefore He did not suffer existence and change; but He dwelt and tabernacled. Now one of the Theophori, labouring in prayer, to know the meaning of *The Word became flesh*, heard by a revelation, that it was being said to him, Give to *the flesh* the *became*; to the Word that *it dwelt*, then thou mayest find the strength of the Word. This was as they testify and hand down, the monk Cyrus. They also hand down about this Blessed One that when he consecrated the oil upon the altar it flowed from the Bread. For that is also a custom of Scripture, to mix ideas; I will give him water to drink, and two cheeses; and they saw voices and lamps; and he put it on her shoulder, and the child; and He made His grave [with] the wicked, and the rich in his death; and many other things that resemble this of *the Word* [*made*] *flesh*, etc. And we ought to know, that not one of the Apostles, not even Paul, nor John himself, nor any other man, ever used this name of *the Word*, except here; first, on the one hand, for a proof of the eternal begetting of the Son; here, on the other hand, because of His Incarnation; which is like the *word* in the soul, and is with the soul and outside it; and when it is outside it, it is also inside it; and seeing, and beginning, and putting on ink; and going round with the paper, and removing to a distance, and doing many things; the soul from her nature not going away; thus the Son came down from beside His Father, not

p. 200

1 Sam. 30.
12

Rev. 4. 5

Gen. 21. 14
Is. 53. 9

p. 200

Rev. 19. 13?

f. 118 a

departing from Him, and clothed Himself with flesh, and fulfilled His administration, not changing from Himself; and just as if a man tears up the paper and wipes out the ink, this (the soul) remains in its freedom, and when seen is not seen; the letters on the one hand are seen, that on the other hand in the ideas only is seen and recognised; and there are many such things about *the Word*; thus, too God did not suffer in partaking of the sufferings of the Man that he took; and just as this Word is put effectively without a special name, thus also that *He was made flesh*, is for a sign of the quality of the fact; and if He became *flesh* by nature, this of *dwelt* which he added would be superfluous; or did *flesh* dwell in *flesh*? which is impossible. Again, all *flesh* is mortal; and all that is mortal is flesh; and this is the definition of *flesh*. And if *the Word* became *flesh* by nature, then [He would be] also mortal by nature, far from it! This therefore, *He was made flesh*, [is] like this, He was made in the likeness of men, not indeed, in a change of substance, and not in reality of structure. There are many sayings about our Lord;

Gal. 4. 4 He was from a woman, He was under the Law, He was made in the likeness of men; He was made a curse for us; He was a Priest; He was Head of the Corner of the Building; He was the First-fruits of them that sleep; He was the Mediator of the New Covenant; He was before me; and He will be to me a Son. *The Word was made flesh*; the definition of being is being, a change from what was not to what was; and if he had said *body* it would have been thought that it was a body He had brought down from Heaven, and then it had been changed to flesh. Again, a body is not spoken of without members. And lest this, *He was flesh*, that is to say, He was incarnated, should prevent His greatness from being revealed, he says, *And we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth*. The Incarnation, he says, did not prevent His greatness from being revealed; and the veil of flesh did not suffice to obscure the splendour of *His glory*; nor for change and variation. It was not known that He was the Only-begotten, and equal in *glory*; but when He was clothed in flesh, *His glory* shone, *the glory as of the Only-begotten*; and from the radiant works of His glory He made known who He was; now on the one hand by birth, and he mentions here all the words and deeds and miracles which took place from the beginning of His conception until His Ascension; and how it was known from works, that He was the Only-begotten and equal to the Father, etc. This, on the other hand, that *we beheld His glory, as of an Only-begotten*, not as if [there were] another

Ps. 48. 10 *Only-begotten*; for He is not to be compared; but like this, According to Thy name, O God, so are Thy praises; and this, He was found in fashion as a

man; and this, they shall run like strong men; they shall climb the walls like men of war; and this, They are like those who rejoice, etc., who are not compared to others; therefore neither does he compare the Son to any other Only-begotten one. *Others say, we beheld His glory* of the flesh with which He was clothed by His indwelling, which was in nothing inferior to *the Only-begotten* which dwelt in it; for we have not seen the invisible, but the visible, shining in the quality of a nature which is not seen, and resides in Him; we know that on the one hand by *kenosis*, this on the other by the fulness [produced] by His *kenosis*. Therefore it is not said about the substance of the Word that *we beheld*, but about the being of the Word, that is to say, about the being of His Temple; and about the unity of its glory and its indweller. *Timotheus* says that this of *the Word was made flesh*, etc. is a bright image of the humiliation of *the Word*, but this, *We beheld his glory*, etc. is a figure demonstrating the deification of our nature. *The Word*, he says, God, *became* flesh in humility, and was made Man; the *flesh* of *the Word* then became *the Word* in exaltation and was deified; and *we beheld the glory* of His glorious *flesh*, as of *the Only-begotten of the Father*, for one, he says, and the same p. 119 a glory and splendour was seen by us; and in the flesh of the Word in his unity and in *the Word* by nature. This addition and position of *dolath* ("of") is suitable on the one hand, that is to say, that he says of *the Only-begotten*; for into the glory of the greatness of *the Word*; but not into the person of the Word, nor into his substance was the *flesh* exalted; for from what he says on the one hand without addition; He has taught us one nature and person, of *the Word* and of His *flesh*; now, on the other hand, f. 119 a with the addition that he spoke, he shewed openly, that whilst He existed in person and in substance, yet the unity was not in person and in substance, but as in kind and in quality, etc.; for he calls *glory* the Sonship and the Deification, and the Divine works; and from the *fulness* of Him who was *received*, and was united with God the Word, and accepted from the womb all the wealth of the grace of the Spirit, *we have received* a portion from Him; and from it the adoption has come to us. If we are sons, it is said, then heirs; heirs of God, etc. He on the one hand is united naturally in Sonship; we on the other hand, are partakers in that graciousness, and *grace for grace*. He calls the Law also *Grace*; not by works have the receivers taken it, but by the *grace* of the Giver; for it was not of a just man, that after the natural Law has been made void, the Scriptural Law is ordained; the first one remaining unstudied in its keeping and rejected. But it was given on account of the love of the Carer for all, and on account of kindness, even though He on account of sinners, and in

Joel 2. 7
LXX
Is. 9. 3

Rom. 8. 17

order that they may be watchful, is constrained to mingle reproof with pity.

p. 40 *For the Law was given by Moses; but Truth and Grace were by Jesus Christ; for he shews that though the Law was given by grace, yet it was a shadow and a Type. But our Law is the true body, and the Antitype and effigy; that, therefore, on the one hand, was given by means of the servant Moses; this, on the other hand, by means of the Only-begotten Son. The Giver of both is the Only-begotten God, He who was in the bosom of His Father, He hath declared. He calls Him the Only-begotten, because He is an Only One from an Only One, begotten in an only manner, and in an Onliness of kind; but God because of equality in substance and in will and in power, etc.; and the bosom because of eternal union, and because of inseparability; for Scripture is accustomed, by means of this [word] bosom [used in reference] to ourselves to express what is united to us, because what we hold in our bosom is near us and united to us; like this, Render unto our neighbours sevenfold into their bosom, that is to say, Make their reproach not depart from them.*

Ps. 79. 12

Ex. 33. 11

Is. 6. 1

f. 119 b

p. 40

And how did He say that *No man hath seen God at any time?* and lo! Moses spake with Him face to face; and Isaiah [says] I saw the Lord sitting upon a throne, etc. and others? Nevertheless these were resemblances, and not the reality of nature. And it is evident from the unworthiness of visible things; for it cannot be that He who dwelleth in unapproachable light, whom no man hath seen in this world, nor can see even in the world to come, should resemble changeable bodies; for if the light in which He dwelleth is invisible and incomprehensible, how much more He that dwelleth in the light? but here, the Only-begotten *hath declared* in the *flesh*, that He took as an Interpreter; for he says *hath declared*, and not that He was seen.

And it is asked, why John, being Elia as well as a prophet, as our Lord testified about him, Behold, Elia is come, and they received him not, and Verily I say unto you, that he is more than a prophet, when he was asked, answered, saying, *I am not Elia, nor a prophet.* And we say, that what Moses said, The Lord will raise up unto you a prophet like unto me, etc.; it was said also about Jesus, the son of Nun, and about the rest of the chain of the Prophets; nevertheless the Jews suppose that it was about someone different from the rest of the Prophets, and higher and more exalted than them all, and was about to come; like as they also who were filled from the abundance of bread which our Lord made, said, Of a truth this is that Prophet who cometh into the world; and about this John answered them, *I am not He*, I am not that prophet whom you expect.

Matt. 17. 12

Matt. 11. 9

Deut. 18.

15

Acts 3. 22

John 6. 14

This, *Behold the Lamb of God which taketh away the sin of the world.* He called Him a *lamb*, by a name that alludes to His Passion; inasmuch as by His death He abolished sin; as also Moses by the Passover; and Isaia in the account of His Passion called Him a *lamb* and a *sheep*.

This, *He saw Him coming unto him*; according to *some*, to be baptized by him, to *others*, that He might be testified to by him, saying, *Behold the Lamb of God!* But *Mar Ephraim*, shewing that the type possesses much resemblance to the reality, says, Eleazar the wooer of Rebecca, shewed her Isaac when he was coming in the field to meet them; and John, the wooer of the Church, shewed her the Bridegroom her spouse who was coming to her at the river Jordan. Eleazar wooed Rebecca at the well of water, and at the well of water, Jacob wooed Rachel; at the well of water Moses wooed Zippora; and at the river of water John wooed the Church; for it is evident that what he said, *Behold the Lamb of God!* was because they were expecting Him; and now that He was come, He shews Him as with the finger to those who were near.

p. מֵר
Gen. 24. 63
Ephraim,
Diat.
(Mös.)
pp. 40, 41
Gen. 24. 11 ff.
Gen. 29. 2 ff.
Ex. 2. 16 ff.

f. 120 a

This, *Him of whom Moses wrote in the Law and in the Prophets*; not that Moses caused the prophets to write, but that is a sentence that is mixed and involved, like that of Thine arrows are sharp, etc., And he put [it] upon her shoulder, and the child, etc.

Ps. 45. 5
Gen. 21. 14

And *one of those who heard from John, and followed Jesus, was Andrew.* And it is asked, Who was the other? It was John, the son of thunder; for he concealed his name, out of modesty, and not boasting; and because he was the writer of this.

About *Can any good thing come out of Nazareth?* because it was despised and contemned among the people; and also because it was inhabited by the Gentiles; and also the Jews who lived in it were mixed with Gentiles.

Behold a son of Israel in whom is no guile! etc., because he had no hypocrisy. He reproved Philip, and shewed him what was in his heart. This, *Can any good thing come out of Nazareth?* and He honoured Truth more than human love. But what some imagine, that Nathanael was accused of racial impurity, and that on this account our Lord was vindicating him, in regard to this, that he was genuine, etc., is tasteless. Thus, *Our Lord said unto him*, letting [him] know that nothing is hidden from Him, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.* It is handed down that Nathanael, that is to say, Bar Toulmi, was well acquainted with the Scriptures, as is evident by the sharp answers he returned to Philip and to our Lord. Now this man in his youth had committed a murder by himself, and had hid it under the fig-tree without any one seeing him, and when our

p. יב

Lord sought to let him know that He knew it, He revealed to him the deed he had done; for he [Jesus] did not expressly say what he [Nathanael] had done; first, because a hint to the wise is sufficient; second, that He might not be laughed at; third, that he might not be accused; fourth, that every one who heard that he was a revealer of hidden things, should not approach him, and come to him and be taught by him.

This, *These things were done in Bethany beyond Jordan*; it does not exist; for *Bethany* is beside Jerusalem, and not near *the Jordan*. From *Bethany to the Jordan* [there are] twelve miles and more. Therefore that is an error of the scribe; but it (the passage) is saved, being read thus, that *These things were done in Bethany and on the other side of Jordan*, or *these things were done in Bethabara beyond Jordan*, inasmuch as 'Abara is a great

f. 120 b place in the neighbourhood of Galilee and of Gadara; as is evident also from
 Mark 3. 8 the Gospel of Mark and from Edom, and from 'Abara of the Jordan. Again,
 Mark 5. 1 And He came unto 'Abara of the sea, unto the country of the Gadarenes.

This, *The Angels ascending and descending upon the Son of Man*, as they were seen after His victory in the wilderness, and at His Passion, and at His Resurrection, etc.

BOOK II.

And the third day there was a wedding [feast] in Caṭna, etc. And we ought to know, that all these things that the Evangelist related above, and
 p. 120 also those that happened in Caṭna were done in Galilee; for He repaired there at once after His baptism and went about; but those of the contest with Satan were done afterwards, and not at once with His baptism; it is therefore evident, that these also of Bethany were in Beth-abara; and that it is an error of the scribe.

And the Mother of Jesus was there, etc. This, *What is to Me and to thee, woman? Mine hour is not yet come*. If He calls out involuntarily it gives one sense; and if intentionally, another sense. Involuntarily, Why, He says, dost thou incite Me and entreat Me? these things are great which thou commandest; thy intercession is of no use on behalf of signs. Do not suppose that I have fixed times of knowledge and of deeds, like Moses and the Prophets, who according to the need of the recipients, received power to do something; but My power is continually near Me, that I act when I wish and how I wish, and even if the need of those who receive does not require it; therefore whether they believe or do not

believe, there comes to Me now the time and the hour in which I will shew before every one, the splendour of the natural light which dwells in Me; and will make known that I am the Creator; intentionally, on the other hand, Thus, He says, the time has not yet come in which it is suitable for Me to work signs, and to reveal by their means about the glory of My Godhead; for thou lookest at deeds in a human manner, but I in a divine one. For this, that until now our Lord had done no sign, from whence did His mother know that He could do it? From the things that were administered at his conception, and from the testimony of John. *Mar Ephraim* says that she had heard from Him, that He would do a sign there; and on this account He replied to her, when she exhorted Him that the wine had failed, *What is it to me and to thee, woman?* it is not suitable that I go amongst them in a violent manner, but let them all perceive that the wine has failed, and let them ask to drink, so that the gift of God may be magnified in their eyes; and if it be not so, *Mine hour is not yet come.* John 2. 11

This, *Forty and six years was this Temple in building.* It was not that that building needed all that time, but because the Gentiles round about them made them desist and coerced them as *Josephus* testifies; and they themselves also were slack in its building, as Haggai the prophet upbraids them; for this reason the building was prolonged all this length of time.

Ephraim,
Diat.
(Mös.) p. 53
P. מנב
f. 121 a

This, *Many believed in Him*, not in reality; otherwise, why does he add, that *Jesus Himself did not trust Himself unto them*, because He possessed exact knowledge, and was persuaded as to which were true disciples, and which were doubting in their minds; and which approached Him in form; but these said that they believed in Him; those on account of some miracle that they saw, praised Him as a wonderful and great man; as did also *Nicodemus* that night-friend, and others who for fear of the Jews did not come to Him openly.

Josephus,
Ant. Jud.
Book II.
Haggai 1.
2-11

This, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*; that is to say: just as at the natural birth the womb is the place where the babe that is to be born is formed; but the Divine Power, according to the primeval order forms him there, thus also here; the waters represent the womb, and the Spirit [is] in the place of the Lord and Creator; for behold! Baptism is also said to be a sign of death and resurrection; and because of this it is called also *the new Birth*; that just as he who rises again after having died, is supposed to be created anew; thus also he who is born in Baptism, like him who has previously died in the water, and thus rises from thence by the power of the Spirit, is said also to be *born again*. And it is asked, if Justice rewards

John 3. 1, 2

p. מב

according to works, and there are those who have pleased God by good actions; are they deprived of the Kingdom, because they were not *born of water and of the Spirit*? and we say that this word *every one who has not been born again* has many meanings; but if there is no kingdom to any one who has not been born, therefore there is one to every one who has been born; and how is it that many are called, but few chosen? or this, that the Kingdom of Heaven is like unto a net that is cast; and they chose the good [fishes] for vessels, and threw the bad ones away? Therefore the word is not a definition; for behold! many have triumphed in sufferings and slaughters without having received baptism; even the Thief was not baptized and he received the Kingdom. But the word is spoken thus, first, because of him to whom the word was [addressed]; but afterwards because of the grace of the Spirit, the Perfecter of the Kingdom, who admits together those who are baptized into the family according to the Mystery of Adoption, but is a stranger to the unbaptized; again, as if to frighten those who, without great necessity, despise spiritual birth.

Matt. 20. 16

Matt. 13. 47

f. 121 b

Luke 23. 43

p. 121 b

This, *The wind bloweth where it listeth*. Some take the illustration as about the *wind* of the air, saying that, from this universal element, He exhorts about that divine element which should be poured out; and this *bloweth where it listeth*, is because the impetus of its course is not hindered by anything.

And this, *Thou knowest not whence it cometh, and whither it goeth*, that its place is not known from which it begins, and to which it is gathered; that if this wind of the air is not comprehended by thee, this being a body; and the sensation of its blowing thou receivest by touch and by hearing, how canst thou search into the energy of the Spirit of God? Therefore just as the wind is invisible, although it gives out a sound, thus also the birth of the Spirit is invisible to these bodily eyes. But *the Interpreter* and others take it about the Holy Spirit; they say they do not understand [it of the air]; that the air has no will, that *it bloweth wherever it listeth*, because it is moved by an abundance of blowings; and not even the expression that *thou knowest not whence it cometh and whither it goeth* [refers to the air], for we are all persuaded of the air through its blowings; and sometimes we say that it blows from this side, and sometimes from the other; but it is evidently said about the Holy Spirit, for no man knoweth nor even understandeth from whence He cometh, nor whither He goeth; for He is infinite because He is also God; for He doth not come where He is not, for He is in all; and not *whither He goeth*; for He is not transferable; He both cometh where He is, and goeth where He is; and He filleth all; for it is

p. 121 b

Wisdom 1.

7

said, The Spirit of the Lord hath filled the world ; for this, *Thou hearest the sound thereof*, He says about the perception that those receive who are f. 122 a worthy of His communion ; as is said about what the Apostles received ; Acts 2. 2 a sound, it is said, as of a mighty wind, calling the sensation *a sound*.

If I have spoken to you of what is in the earth, and ye believe not, how, if I speak unto you, etc., What is in the earth [is] about the mystery of Baptism and the Resurrection or the Virgin Birth ; for He had spoken to them in Isaiah about this that is in Heaven, about the eternal Birth from the Father, who is born naturally above what [happens] now ; but at once stupefaction seized the hearers, and it was thought, Hath He then ascended to Heaven and seen or heard these things ? and then come down to teach ? and if not, from whence hath this man these things ? that He even ventures on heavenly things ? But Jesus, as seeing the reins and hearts refutes the thought of that man, but builds up His own. *No man*, He said, *hath ascended up to Heaven, but He that came down*, etc. *I have told thee these things*, He said, and told truly, as I did not receive [them] from others ; but I am master of their mystery and Lord of their knowledge, that is to say, the mystery of these things, and their Lord and Knower. *No man hath ascended up to Heaven, but the Son of Man Himself*. And although the p. ٧٢ expression *who ascended* was by nature of that temple, because of removal from place to place ; yet the expression *came down* belongs to the Word, on account of humility, without removal. Nevertheless both things are spoken about both [persons] because of the unity that existed from the first movement of the reception of that holy matter in the womb. For that is the definition and the unity that the *Theophori* call the conjunction of two things different in nature and persons into one something ; and they give names and deeds to each other, in the retention of substances and persons, and in the conservation of the fixed qualities of each of them. In this person therefore He is called the Man that came down from Heaven ; on account of the John 3. 13 Word the Taker of it, who is in Heaven and in all ; and the earthly man is called the Word ; and that He ascended, because of His earthly temple, which ascended as if in removal ; for He added, *the Son of Man who is in Heaven*. *The Son of Man* is a general expression ; of Man on the one hand naturally ; of the Word on the other hand in the Incarnation ; yet He is in Heaven in his Manhood because of His Godhead ; but about one Son and Lord and Person we must not say, that half of Him is in Heaven and half on earth ; yet just as now the Manhood of our Lord being completely in Heaven, we say that He is also on the earth and in the Church because of his Godhead, so also when He was on the earth in His f. 122 b

Humanity, it was said that He was also in Heaven, because of His Godhead. And by this theory the Apostle said, He that descended is the same also that ascended. God the Word therefore came down in the humility of Incarnation, and not in transference of substance; for He is infinite; but on account of unity it is also said, *and the Man that came down* on account of the one that received Him [i.e. the Church]; and why is it wonderful that He is called, *the Man who came down from Heaven*, who is with His acceptor, the one Son for evermore, when the descent is attributed also by our Saviour to the bread which is in the Church?

Eph. 4. 10 p. 16 John 6. 41 I am the Bread which came down from Heaven, thus also about this is attributed descent from Heaven. Others say that He said *hath ascended* instead of *will ascend* according to the Scriptural custom which says Eph. 2. 6 what will be as if it had already been; like this, He hath raised us up Phil. 3. 20 and made us sit with Him in Heaven in Jesus the Christ; and Our conversation is in Heaven, that is to say, what will happen after the Resurrection; again, this is a custom of the Saviour, that sometimes on the one hand He speaks from the Person of His Godhead; like this, I and My Father are one; and he who seeth Me seeth the Father; sometimes on the other hand from the Person of His Manhood; like Behold My hands and Luke 24. 39 My feet, that it is I Myself; and Why do ye seek to kill Me, a man that John 8. 40 hath told you the truth? and sometimes from the Only Person of the Sonship, like I ascend to My Father and your Father and to My God and John 20. 17 your God; and like this, *No man hath ascended*, etc.; *He ascended*, and *He came down*, and *the Son of Man*, are said from the Person of His Unity.

And as Moses lifted up the serpent in the wilderness, even so must, etc. Let not the Cross, He says, terrify you at all, nor make you doubt about the things that have been spoken; for just as that serpent was in its nature of brass, and not alive, but the power of God saved those who looked at it; thus this [man], living for ever, though He bear the suffering of the Cross, yet on account of that Divine Power which dwells in Him, makes those who believe in Him worthy of everlasting life; and heals not only bodies from the wounds of fiery serpents; but cleanses souls and bodies together from the venom of the universal deathdealers.

This, *For God so loved the world, that [He gave] His Son*, etc. Did therefore the Godhead suffer? Far from it! and how is it said that *the Only-begotten* was delivered up on behalf of all? because the *Only-begotten* is a general title of *the Word*, I say of the Temple also, as that of *Son*, and *Lord*, and *Saviour*, and of *Lord of glory*, thus also the *Only-begotten* is a Name that was common because of Unity. The Christ there-

fore, in Divinity on the one hand, is the *Only-begotten*; in Manhood on the other hand, is *Only-begotten*, and *Only-begotten first-born*, like the vestment of the Word; as in the birth from the virgin without brothers; for He was the first-born, as the last Adam, and as the beginning, and the first-^{1 Cor. 15.} [born] from the dead. One thing by Nature, in that of *Only-begotten*; and ⁴⁵ Col. 1. 18 another thing in that of *first-born*; yet being Himself one Person, because of Unity; being Himself passive and impassive; therefore it is not of *the Word* that it should suffer, but of the Temple. Destroy, He said, this ^{John 2. 19} Temple, and in three days I will raise it up. Behold, He who will be destroyed, and behold, He who will raise up, are different. Though it belongs to the Manhood that He suffered, yet the whole thing is taken p. ^{ملح} about God; as the garment of the Humanity which suffered is His own; ^{John 17. ■} and therefore He is able to give eternal life; and [it is] like this, If they ^{1 Cor. 2. 8} had known it, they would not have crucified the Lord of glory.

BOOK III.

This, *There was a question between one of John's disciples and one of the Jews about purifying. A question*, he says, and not a *controversy*. He calls Baptism *purifying*, the Jew on the one hand glorifying the different kinds of legal Baptism; he [the Disciple] on the other hand praising the Baptism of his Lord; and from this investigation they came to the Baptism which our Lord practised. And because both of them agreed, that the Baptism of the Disciples in the name of our Lord was not urgent, they came to John to make him zealous in their envy; that is to say, that his [John's] honour was diminished by the pomp that was beside our Saviour.

Now this, *He that hath received his testimony hath sealed that God is true*; that is to say, he that believeth the things that are spoken by Him knoweth that it agrees with the truth of God. *Some say, he hath sealed that God is true*, that is to say, that in His time [God] has manifested in the Christ the promises and the prophecies, which gave birth to the Messiah. Therefore he who believeth not in the Christ makes God a liar, that He ^{1 John 5. 10} hath not fulfilled the things which He promised; that is to say, the testimonies that are in the Scriptures about the Messiah.

This, *God giveth not the Spirit by measure [unto Him]*; John seeks to shew by this the greatness of the Christ, and his height above all the Prophets; as those on the one hand received in part and in small measure; ^{f. 123 b} the Christ on the other hand fully and not by measure like them. It is ^{Col. 2. 9}

John 1. 16 like this, In Him dwelleth all the fulness of the Godhead bodily ; and this,
 P. ~~16~~ Of His fulness have we all received.

This, *Jesus Himself baptized not*, etc. What Baptism? Not that
 John 7. 39 which the Spirit gave, for the Spirit was not yet given, because Jesus was
 not yet glorified ; nor was it that in the Father and the Son and the
 Spirit ; for the Mystery was not yet known ; but in the name of the
 Christ for the remission of sins ; it being then said to him who was
 baptized, Such a one is baptized for the remission of sins. *Some* say, We
 baptize thee in the name of God, who sent the Christ for the salvation of
 the world, to the discipleship of the Christ in whom we believe. *Some* say
 that this Baptism was not different from that of John ; for in both of them
 the Christ was preached, and they caused those who were baptized to
 dwell with our Lord.

This, *He must needs go through Samaria, for because the Jews have no dealings with the Samaritans*, as if in passing He wrought what He did there purposely, neither making His journey there, nor giving any cause for their murmurings.

And He cometh to a city of Samaria, which is called Sychar, that is Shechem, as *John of Beth Rabban* said ; he calls the well a *source*, because it gushes with much water that is in it. But our Lord did not enter the city with *the Disciples* when they went to buy meat, because He was seeking to hunt for prey at the well, that is to say, the woman ; and that He might not give the Jews occasion to murmur by intercourse with the
 Ephraim, Diat. (Mös.) p. 140
 Matt. 10. 5 Gentiles ; as He had also commanded, Go ye not into any city of the Samaritans ; and that these might not be injured by the sprinkling of His mercy upon all, He wisely accomplished both of them here, that is to say, by His teaching of the woman ; for He did not go to them, but they came out to Him, as to a wayfaring man ; and in this the Jews were not able to upbraid Him.

This, *Thou hast had five husbands*, etc. *The Interpreter* says it is evident that she was not living a chaste life ; and it is seen that the husband she had was not taken by her lawfully ; and because of this she said, *I have no husband*, and there were even five who had had her ; it is probable, that they had her not in succession and not openly ; this is also evident from the fact that the woman was astonished, that what had been concealed from all the citizens, He, being a stranger, proclaimed before all men. *Mar Ephraim* says that these *five husbands* whom *she had had*, had died one after the other ; and she was thought to be a man-killing woman, as Tamar was supposed to be by Judah, who detained Shela from intercourse with her. And because widowhood was a disgrace, she contrived to take one, to
 f. 124 a
 Ephraim, Diat. (Mös.) p. 142

whom she was an ornament, he not approaching her, save only to be called her husband ; for she did not constrain him, nor he [her] ; as he feared lest he should also die ; but only to take away her disgrace [of widowhood].

For He [Jesus] did not say that *Salvation was among the Jews*, but *from the Jews* ; because from them was the Christ in the flesh, the salvation and redemption of all ; like this, that it is evident that our Lord sprang from the Jews. Rom. 9. 5
Heb. 7. 14
sic

This, *For God is a Spirit, and those who worship Him*, etc., that is to say, He is an incorporeal and infinite substance unlimited to places ; but He is in every place, and everywhere we ought to worship and pray to Him. For He made Himself gradually known to the Samaritan woman ; first as a thirsty man, then as a Jew, then as the Christ ; leading from step to step, He placed her on the top step ; at first she saw Him as a thirsty man, and then as a Jew, and then as a Prophet, and then as God. But she also (gradually) ; for she supposed Him to be a thirsty man, and shunned Him as one of the Jews ; and asked Him as one who knew ; and was reprovèd as by a prophet ; and worshipped Him as the Messiah. For the Samaritans when they came out to Him, and saw miracles and revelations greater than [those told] by the woman, cut away the reason for there being any contempt of the Jews between Him and them ; for to the revelation to the adulteress was added the foundation of your faith ; and for this reason they said to her, *We believe in Him, not because of thy word, for we have heard His doctrine, and have known and seen His wonders, that this is the true Messiah* ; for it is also just, that knowledge should be the foundation of our faith. p. 140
Ephraim,
Diat.
(Mös.)
p. 142
Ephraim,
Diat.
(Mös.)
p. 142

BOOK IV.

This, *That I may finish the work*, etc., that is to say, the conversion of men.

This, *Look on the fields, that they are white and come near the harvest*, alludes to the going out of the Samaritans from the city to come to Him, and their conversion.

This, *He that soweth, and he that reapeth* ; He calls Himself *the Sower* ; for he was beginning with preaching and teaching. [He calls] the Apostles *the Reapers*, who took beginning with Him ; and thus in the likeness of fruit they offered men to God. f. 124 b
p. 141

This, *Herein is that saying true, One soweth and another reapeth* ; that is to say, also the truth of grace is the more revealed in this, like as

by means of this seed that I have sown I have given you all power ; so that ye may be able from Me to offer many [fruits] and to increase faith.

This, *Other men laboured*, that is to say, the Prophets, that is to say, because the cultivation is Mine ; I have fitly sent you also that ye may reap, and enjoy the labours of others ; for because they laboured much, that the seed of religion might remain ; and ye come, and from these harvests ye gather men together to religion ; for He shews by means of these things, that it was He Himself also then who gave them beginning by means of the Prophets.

This, He came to *the place that is called Beth Hasda and there were in it five porches*. This baptism was not a legal one ; but it was a certain fountain in which the sacrifices were washed from blood and filth and other internal things of sheep, etc. ; but it was called *Baptism* because they were baptized in it, and washed from diseases after the moving of the water ; but it was called *Beth Hasda*¹ ; first, because it received those sick and impotent folk ; that is to say, *House of Contempt* ; like this, The contempt of Thy reproaches is fallen upon Me, that is to say, *Contempt* ; secondly, *Beth Hasda*, that is to say, *House of Mercy*, like this of Jeremia,
 Ps. 69. 9 p. 16 The mercies of the Lord fail not and have no end ; that is to say, His love, from the mercy that came to the sick in this place.

Five porches ; four round about, and one above the fountain. The *Angel who troubled the water* was Michael the ruler of the Nation. God bestowed health in the water in which the sacrifices were washed, and in a place which was far from the Temple, and the Holy of Holies, that the Gentiles seeing that fact, that from the washing of the sacrifices alone there arose helps, how much more from the sacrifices themselves ? and how much more in the Temple and the Holy of Holies ? that thence also they might be enlightened, and believe how strong was the power of God, and how much He cared for these things.

Now this, *At a certain season* ; that is to say, the fixed time of the
 f. 125 a moving and the troubling of the water was not known ; for if a cure had been usual every hour, it would naturally have been supposed that it (the pool) possessed energy, and that the healing did not take place by means of Divine Providence ; but at the same time, that the facility and definiteness with which the miracle was given might not diminish and belittle its greatness ; but *whosoever first went down was made whole* ; in order that Grace might be the more magnified and glorified ; and it should spur and

¹ In Syriac, *Hasda* signifies both *Mercy* and *Contempt*.

incite them the more to be thankful for the gift, and after the healing; for He (Jesus) asked him, *Wilt thou be made whole?* although He was certain, that every afflicted person longs to be freed from pain; first, that it might not be supposed that He was working the miracle as a boaster; second, in order that, like a physician he might awaken the desire of the sick man, and incite him to expect healing, he whose hope was cut off; for at once, and with a word only, He heals the paralytic and others; that He Himself might be confessed as the Creator, who with a word, at the beginning, had established everything; but now He puts straight by authority and by a word the works that were growing old for a long time; for he commanded him to *take up his bed*; that the deed might not be supposed a hallucination; but a truth that was seen by the works; as also when He raised the dead person He commanded that they should give her to eat; and in multiplying the bread loaded the Disciples with baskets in suitable number for the residue; thus also He commanded the paralytic to *carry his bed*, for the confirmation of what had happened, and for the revelation of the sign, and of the operation of the sign. For the paralysis of that man, on the one hand, is a mystery of our whole nature and images its fall; this, on the other hand, about the bed, is a mystery of the torture of our nature in sinful passions; and it is profitable to it to be broken off from them. *Thirty and eight years* is the mystery of the length [of time] and the great measure of him who had lain polluted in sins; but that with a word he was healed, is the mystery of Salvation and deliverance which one receives by means of the Christ.

Mark 5. 43

John 6. 12

But *Joannes*, praising that paralytic, says that he went and *told*, *It was Jesus who made me whole*, because of the greatness of his faith, that he did not wish the miracle of his healing to be concealed, that he might not injure the grace. But *the Interpreter* says that he acted thus through wickedness, and because of hypocrisy, and that he might please men; and that he was zealous, so to speak, on account of the Law that his Healer broke; for he saw the enemies, who were furious with strong anger, and plotting vengeance, on account of the transgression of the Sabbath; and was it necessary that seeing these things, he should go and make them known to the haters of Jesus that it was He? but he was betraying his Healer, and becoming His accuser instead of His rewarder; and this without necessity; and he did not resemble the man who was blind from his mother's womb, who apologized for his Healer, and went down to struggles and wrestlings for His sake; and to be cursed, and to be put out of the synagogue in good will, and at last to believe

f. 125 b

John 9.
18-38

in Jesus, that He is the Son of God ; and to fall down and worship Him. But this paralytic was of a bad race, an inciter and mover of His murder more than any one else ; for it was he who struck Him the blow in the judgment-hall ; and therefore our Lord prophesied about him, *Sin no more*, etc. But what thing happened worse than those before ? For first, on the one hand, only his feet were paralysed ; but when he struck our Lord the blow, his hands were dried up, his eyes were blinded, he was paralysed in his feet, and from then he received the torment that was kept for him in Hell.

This, *Our Lord withdrew Himself [from] the midst of the multitude*, was that He might not be considered a boaster and a vainglorious man, doing everything as a lover of self. Behold the harshness of the Jews, for they did not reprove the Pool of Siloah for working a sign on the Sabbath ; but they rebuked Jesus as a transgressor of the Law ; and therefore our Lord said, *My Father worketh hitherto, and I also work*, that is to say, From the neighbourhood (Siloah) do I apologize for the breaking of the Sabbath, not from these far-off things (the Creation). There is an advocate for Me ; the Pool that is with you, which has broken the Sabbath before Me. Has it not cried by [means of] the Angel ; why seekest thou from me a work on the Sabbath ? why movest thou me to healing which transgresses the Law ? Do I not heal sick folk on the Sabbath, but it p. 75 (the pool) obeyed the Angel moving [it], and it fulfilled the command of God ; for the healing is of the Father which is by means of it (the Pool), or therefore is He also rebuked by you as a Sabbath-breaker ? or I also likewise, who am irreproachable like Him ; for do I allow the circuit of the Sun, the blowing of the winds, the flowing of the rivers, the bridling of the seas, the descent of the rain, the bringing forth of fruits, the birth and the growth of men together, and the energies of all living beings about everything ? these things which are accomplished by means of Angels, according to His will ; and these things are done in the feasts, and on f. 126 a the Sabbaths, and at every hour. I have power indefinitely, I also, to work on the Sabbath, like the Father ; for the Lawgiver has power to break laws.

Ephraim,
Diat.
(Mös.)
p. 147

BOOK V.

The Son can do nothing of Himself. This that *He cannot*, is said in many ways both in the Scriptures and in the world ; first, because *He cannot at all*, such as *He cannot* deny Himself ; and by two immutable 2Tim. 2.13

things, in which it is impossible for God to lie, or for God to become evil ; Heb. 6. 18
 or that twice two should be both four and fourteen ; second, on account
 of weakness, like this, that the blood of goats and of calves *cannot* purify,
 etc. ; third, because it is not suitable, like this, that the sons of the Heb. 10. 4
 bridechamber *cannot* fast, as long as the bridegroom is with them ; Mark 2. 19
 fourth, for want of will, like this, that he *could not* do many mighty works
 there, because of their unbelief. And Jeremia says the Lord *cannot* again Matt. 13.
 pardon them all on account of their folly ; fifth, because by nature it is 58
 not possible ; but to God when He wishes it is possible, like this, that Jer. 18. 23 ?
 He Himself *cannot* be born a second time ; and a camel *cannot* go p. ٤٥
 through the eye of a needle ; sixth, because of its frequency, like this, Matt. 19.
 A city built upon a hill *cannot* be hid ; yet perhaps it might be hidden, 24
 if something bigger were put before it ; seventh, because of a certain Matt. 5. 14
 want of strength ; and sometimes and with something, like this, that the
 child is not able to fight ; for it will fight in future ; nor for a puppy
 to see, or to fight against somebody ; for it is destined to fight, and
 sometime it will see and fight with somebody, even if it cannot fight
 with others. But this, *The Son cannot*, is said instead of *not at all*, because
 of equality with the Father, inseparability, and natural conjunction
 with Him ; and just as if a man should say, that the radiance of the per-
 ceptible Sun cannot shine by itself ; not that it cannot, but it cannot shine
 without the globe ; nor can the mind without the soul, nor the soul without
 the mind ; nor can heat do anything without fire ; thus neither *the Son*
without the Father, nor can the Father do anything without the Son ; for
 those are one, and their natural energy is of necessity the same, and one ; f. 126 b
 and this is also a substance ; and where there is identity of substance, of p. ٤٦
 necessity there is also identity of operation. But here the heretics make
 trouble, saying that He defines this about Himself, that *He can do nothing*
of Himself ; and they ask, Can men do anything of themselves, or not ?
 if they cannot, they are not evil and they are not good ; nor ought Peter
 to be praised, nor Judah to be scolded. If it is wickedness to think this,
 inasmuch as men are able to do something of themselves ; our Lord only,
was He not able to do anything of Himself, and did He not even break
 the Sabbath of His own will ? Therefore is Satan also not thus of his
 own will, nor did our Lord of Himself possess a good will towards His
 Father ? But it is clear that He said it about the natural unity that the
 Word has with His Father ; and this is evident from His adding, *but what*
He seeth the Father do, and He saith *what things soever the Father doeth*,
these also doeth the Son like Him ; by this, that *He seeth*, and *like Him*,

He teaches plainly about the equality of nature, and equality of vision, and equality of operation, and power, and will; and not like the gravers of portraits and sculptures; or does the Father work one thing; and the Son see another from Him and work like Him? and were it so, there would be four worlds, but the things that the Father doeth, the Son also doeth with Him in one equality. And if this word *cannot* is [said] about the temple of the body taken from us, and used instead of *not altogether*, this is a property of dumb animals which are led by force. Again, we are judged in vain either as on the right hand or on the left; and why are we scolded or praised? and if we are able, how was not He able, that Temple of the Word?

For the Father loveth His Son, and sheweth Him all things that Himself doeth, that ye may marvel. This is said about His humanity only; this that *He sheweth*, that is to say, giveth to Him, *greater works than these*, the general resurrection, the universal judgment, the greater change of this universe, etc. which will be completed by the hands of that Man.

For as the Father raiseth up the dead, etc. These things are said about the unity of Person of the Sonship. And it is asked, How does our Lord say here *The Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment*, but in [another] place, *I judge no man, and yet if I judge, My judgment is true*? And we say, that this, *The Father judgeth no man, and I judge no man*, are about the person of His Godhead; because neither He nor the Father and the Spirit judge perceptibly; and even if judgment is one of the Holy Trinity and of its Temple, yet the Father, the Word, and the Spirit are not visible in judging; but this, *He hath committed all judgment unto the Son, and given him authority to execute judgment also*, are about the Person of the Temple; for it is He who is about to be revealed, and who raises the dead, and judges all men; as also the Apostle said, He hath appointed a day in which He will judge all the earth in righteousness, by that man, etc.; or In the day when God shall judge the secrets of men according to my gospel, by Jesus the Christ; and the prophet [says] about Him, He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; he shall judge the poor with righteousness, and reprove with equity for the miserable of the earth. For also about this it is assumed that there will be a visible judgment for visible persons; therefore the Judge is in truth a divine nature, infinite, incomprehensible, and invisible in the Trinity of Persons, yet invisible to the created things that are judged; and therefore He makes the judgment in His temple and in His visible image;

Acts 17. 31

p. 127 a

Rom. 2. 16

Is. 11. 3

4

and about this our Lord said that He judges and does not judge, etc., that is to say, *The Father Himself who sent me, beareth witness of Me, He whose voice ye have never heard, nor seen Him*, etc. that is to say, behold, *ye have never heard His voice*. Ye were thought worthy to hear His voice which called out about Me from Heaven, This is My beloved Son in whom I am well pleased, hear ye Him; nor have ye regarded this, that ye should believe His words, and receive His witness about Me. Matt. 17. 5

This, *Search the Scriptures*, for Moses bare witness of Me, etc. inasmuch as the teaching of the Law, as it were, and the Prophets were the previous education, that is mathematical, towards this spiritual philosophy of the Gospel; and those are like grammarians, but this like the chief philosopher; those, on the one hand, the picture and image; He, on the other hand, the perfect form and true body. And *if another should come in his own name, him ye will receive*, for He alludes to Antichrist. p. מנחם

BOOK VI.

This, *For Him hath God the Father sealed*. *The Interpreter* says that He made this one in truth exactly to be also the cause of this spiritual food; to those who approach the Mysteries in the symbols of His Passion He gives eternal life. *Others* say that the Father hath set our Lord over the world to come f. 127 b

This, *Our fathers did eat manna in the wilderness*; for, by comparison with the manna they sought to disparage His gift of abundant bread, that they might suppose that of necessity was one to be considered by them as better than this; although this was seen to be the contrary; but when the manna was given to them in the wilderness, they did not neglect to speak against God, saying when he struck the rock, and waters gushed, and He caused torrents to overflow; can He also give us bread, etc.? and like this, that they asked bread of a better kind; but now when bread was given to them, that is to say, that very thing which was thought by them to be greater, they extolled the gift of the manna. Ps. 78. 20

This, *I am the living bread which came down*. He does not wish to teach us that his body is from Heaven; but that the power of Him who made the bread is the body from Heaven; for about the bread of the Mysteries our Lord taught here, and not about the body of His Person;

because also when we eat we do not eat the body of His Person, but this of the Mysteries, which He calls the heavenly *bread which came down from Heaven*, and was mingled with Him.

BOOK VII.

p. ٥٢٨ This, *If ye shall see the Son of Man ascend*, etc., we explained in *No man hath ascended to Heaven*, etc.; and how He is speaking about the unity of His two natures and persons, and how He speaks of the things that will be as if they had happened previously.

This, *It is the spirit that quickeneth; the flesh profiteth nothing*. Here He solves the doubt of what He said above; in what manner the Body both raises the eaters from the dead, and gives them everlasting life. He does not say that the Body gives these things by its nature; for the Divine nature is not corporeal; [but] by means of a body is the Giver of Life. And how? is the Body of our Lord not profitable for anything? and how does it not profit? unless it is without the enlivening gift? for He is not as by nature; for He is also the Creator: and although thus He gives life, because of His Spirit that dwells in Him, He says,

f. 128 a I am the Only-begotten, the Word of God, He who was in Him, He who giveth to the body that it should live; this honours His temple making it equal in power and equal in operation. He defines the living flesh as spirit; the temple as the Word; the flesh as the Only-begotten; for all His work prevails powerfully; that *our flesh alone profiteth nothing*; it is evident from this, that even the Mystery with us is wrought by the symbol of the Body of our Lord. By the descent of the Holy Ghost, we

p. ٥٢٩ believe that this is accomplished, that it may be recognised that the nature of the Son is equal with that of the Spirit.

This, *The Brethren of Jesus said to him, There is no man that doeth anything in secret, but seeketh that it may be done openly*. He fixed the interpretation in the reverse way, saying that just as *he who doeth anything in secret does not wish it to be done openly*, thus neither in the case of Him who wishes that it be done openly, is it right that He should *work in secret*. If, they say, thou seekest to teach a new doctrine, as is evident from thy works, go not either to Nazareth nor to Galilee, but go to the metropolis, to Jerusalem, where thy hearers will be many, especially now at the feast; for they were seeking to lead [Him] astray, and to instigate [Him] the

more, for the sake of human glory, that is to say, when He should be glorified before all by means of the working of miracles, they also would be praised on account of Him ; for they considered the signs which were in Galilee and at Nazareth concealed and hidden ; like those that were of little profit, for Galilee was of the nations ; but those that were wrought in Judæa were open and high, amongst the nation and amongst the people of the household.

This, *Neither did his brethren believe in Him.* He is not accusing them of unbelief ; but that they did not yet possess full knowledge of Him to believe in Him, that He was God who had come in human flesh, and was about to be revealed to all, being confessed as God over all. *Mar Ephraim* blames them, saying that even His brethren wished here to betray Him ; for in the delay of His going up to the feast, and also in this *not openly*, He profited both sides, enemies and friends ; on the one hand softening and lessening the ferocity of those ; on the other hand, awakening and inflaming yet more the fervour of the love of these.

Ephraim,
Diat.
(Mös.)
p. 167
p. סכד

This, *They said, Where is He?* for it is a quality of haters, both that they should abstain from the name of those they detest, and should indicate them by means of other things ; as Saul also often calls David *the son of Jesse*, and when Absalom, the Son of David, was despising Hushai, he said, Is this thy kindness to thy friend ? why wentest thou not with thy friend ? thus also the companions of those people said about the Lord, *Where is He?*

1 Sam. 20.
30
f. 128 b
2 Sam. 16.
17

Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers, and ye on the sabbath day circumcise a man. And if a man on the sabbath day receive circumcision, etc. He says, *Moses gave [you] circumcision and the sabbath*, on the one hand, as a commemorator, for it was given from of old, on the other hand, as a Lawgiver anew ; but because he defined the time for circumcision ; for he commands to circumcise on the eighth day and on the Sabbath, if the number is correct ; all this considers that circumcision is more honourable than the Sabbath. It is right because this [the Sabbath] is broken ; for He shows by these things, that the commandment about the Sabbath is not very necessary ; but it is right, where it is also to be broken ; and the Sabbath is broken on account of circumcision, and the deed is not blamed as against the Law ; for because a man is healed, that is to say, that paralytic, *ye murmur*

p. סכד

He modestly adds, saying, *Judge not according to the appearance, but [judge righteous] judgment*, etc.; for if it is a transgression of the Law that one should work on the Sabbath, first Moses himself is to be blamed, he who allowed the Sabbath to be broken for the sake of circumcision; and if he is not guilty of breaking the Law, how much better is healing of the whole man than circumcision? All this and more than this am I above reproof.

This, *They said, When the Christ cometh, no man knoweth whence He is.*

Micah 5. 2 They lied openly, and with envy; for they knew from prophecy, that He
Matt. 2. ■ would be born from Bethlehem, and from the seed of the house of David; as they also replied to Herod when he asked them about the birth of the
Micah 5. 2 Christ; and they brought witness from the Prophets, Thou also, Bethlehem of Judah, art not little among the Kings of Judah, for out of thee shall
 f. 129 a come a King, that shall shepherd my people Israel; whose going forth hath been from the beginning, from everlasting days, etc. Yet there on the one hand, they spoke the truth simply; here on the other hand, they were struck by the arrow of envy, and they falsified the Scriptures and themselves together.

BOOK VIII.

In that great day, which was the last day of the feast. There were three
 p. 15 feasts, which were called, of *Unleavened Bread*, of *Weeks*, and of *Tabernacles*; yet Israel held them figuratively as feasts; but the Church took them over from her as the body and anti-type; and behold! she celebrates them spiritually; the *Unleavened Bread*, in the saving Passover and the Passion; the *Weeks*, in the Descent of the Spirit; and the *Tabernacles*, she changed to the Hosannas in the month Nisan. And some say, that at the feast of Tabernacles our Lord entered Jerusalem in that great procession, because this feast of Tabernacles was providentially delayed in His time, so that the entry of our Lord should occur in it. *Others* say, that because the Jews were under the Romans, and they had no power to hold a feast without them, as even the robe of the priesthood was kept under their own seal, they were hindered and prohibited in that year from keeping the feast of Tabernacles at its autumnal season; but they celebrated the Unleavened Bread and the Tabernacles with each other, that is to say, the Tabernacles for seven days and the Unleavened Bread for seven others. *Others* say,

that the time of the feast of *Tabernacles* had not been fixed ; for although it was commanded to be kept in the seventh month, that is to say, in Teshrin (October), yet they were empowered to keep it at any time ; because they remembered their sojourn in the wilderness, when they were dwelling in tents, and the cloud was overshadowing them ; for they had come to these erroneous ideas, from one word that was put by the Translator, saying that our Lord entered in the feast of *Tabernacles*, when it was really [the feast] of *Unleavened Bread*, from the carelessness of the scribe, it was changed to that of *Tabernacles*. And it is evident, that in the [days of] *Unleavened Bread* our Lord entered Jerusalem, from the words of the Translator himself ; for these things were done in the proximity of our Lord's Passion ; again, from the Gospel itself, which says that Jesus, six days before the Passover, came to Bethany ; therefore it had been abundantly stated by their speakers, that in the Passover [time] our Lord entered Jerusalem and *Unleavened Bread* was changed by the scribe to *Tabernacles* just as *these things were [done] in Beth Abara* was changed to *in Bethany*, and this *She turned and said to Him in Hebrew, Rabboni* to *She turned [and said], Rabbouli*, etc. ; such-like things are changed by careless scribes. Now the feast was that of *Tabernacles*, with which that of Atonement was associated ; but it was called the feast of Invocation, because in it they blew trumpets, and invited to the feasts of *Tabernacles* and of Atonement ; and that of *Tabernacles* was kept at the beginning of the seventh month ; but this of Atonement on the tenth of the month ; and on this account it was called that of Asor = the tenth day.

Lev. 23. 34

p. ٤٦

John 12. 1

f. 129 b

John 1. 28

John 20. 16

Lev. 23. 24

Lev. 23. 27

Now our Lord *went up unto the feast*, not to keep the feast, but to teach. He calls this *great*, as the *last of the feasts*, and because of the forgiveness ; and very properly at the feast of Atonement He promises the grace of atonement ; and some say, where it is written, *Out of his belly shall flow rivers of living water*, they joined it to the word below, but one ought to unite it to the previous word ; but because there were many prophecies in the Scriptures about the Messiah, and they incited every one about belief in Him ; as He says somewhere, Search the Scriptures, etc., and Moses, He said, wrote about Me ; He says this here, that every one who follows the Scriptures and *believes on Me*, shall be filled with grace like a river, which not only is not deficient, but also pours out from itself what is sufficient for him and useful to many others ; as also in some place He calls [it] *a fountain* instead of *rivers* as here. And we ought to know that the Scripture calls by the name of *the Spirit* sometimes His nature and His person, and sometimes His grace and His providence, as in the present case.

p. ٤٦

John 5. 39, 46

John 4. 14

Now the Apostles were about to receive this from the very Person of *the Spirit*; but the Person of *the Spirit* cannot be received; He is infinite, incomprehensible, and eternal. And it is asked, If *the Spirit was not yet given*, as the Evangelist said, by whom did the Disciples work miracles before the Passion of our Lord? And we say, that although they wrought signs at that time, from the power of *the Spirit* of our Lord which He gave to them, nevertheless they had no knowledge about the grace which

f. 130a was given to them from the Person of *the Spirit*, as from the Father and the Son; but they received this knowledge in the descent of *the Spirit*. Again, because that gift which was about to be given to them afterwards, was immeasurably greater than that before the Passion; for what was before the Passion, was like the gift of grace which was occasionally given to the Righteous and the ancient Prophets; but this which was given at the last to the Apostles was very much higher than what those had; and it was with them at all times to work miracles and signs, and to give the adoption of sons to those who received it, and to invite them to the

p. 130 Kingdom of Heaven, and to immortality.

This, *Some of them said, This is the Prophet, and others [said], This is the Christ*. They thought ignorantly, because the Scripture calls the same person the Messiah and the Prophet.

This, They said, *Have any of the rulers or of the Pharisees believed on Him?* Clearly they were telling lies; because Nicodemus, who believed on Him, was one of the rulers and of the Pharisees, and [there were] also others like him.

This, *Doth our Law judge any man?* That is to say, Ye are not condemning Him justly, not yet having heard from Him those words which when the officers whom we sent heard, they were astonished at them; for because the Pharisees despised the region of Galilee, inasmuch as they blamed Nicodemus, and also that continually, like one who rejects Religion, they henceforward belittle the honour of the Saviour, and minimise His works and His words, our Lord reproves them, that they spoke falsely; and that He chose that region of Galilee for prophecy, for behold! Isaiah

Is. 9. 1, ■ prophecies, saying, Galilee of the nations. The people that sat in darkness

Luke 1. 79 have seen a great light; and those that dwell in darkness and in the shadow, etc.; and because of this our Lord said to them, *I am the light of the world*, and *he that followeth Me*, etc., that is to say, do ye not remember what the Prophet says, that the Galileans are about to enjoy a great light? therefore I am that Light, who am sufficient not only for the Galileans, but for the whole world.

And it is asked, Why did He say here, *Though I bear witness of Myself, My witness is true*; but before He had spoken thus, If I bear witness of Myself, My witness is not true? And we say, against accusers [whom] He meets there, who had thought, Thy witness was not true; but nevertheless they did not yet venture to speak by a word of the things that He said about Himself, that the things that the Father doeth, the Son also doeth like Him, and Like as the Father raiseth up the dead, thus also the Son doeth like Him, and quickeneth whom He will, and He it is, He said, who doeth judgment, and giveth everlasting life; that as these things troubled those people, and they had not yet come out; so therefore by this that He said, He made known, that also in His witness He was true; that if He understood the meditation of [their] thoughts, this is a property of God only, and is not hindered by anything; but here, because they poured forth their vomit openly, saying, Thy witness is not true, He, in refutation, calls them liars, that *My witness is true, inasmuch as I know from whence I came, and whither I go*; but ye know not from whence, etc.; that is to say, I came from above, and from the Father; and I go to society with My Father in glory, and to equality of honour. And that, on the one hand, alludes to the Incarnation of God the Word; this, on the other hand, to the deification of a Man from amongst us. Also to the Samaritan woman, He bare witness to Himself, I that speak unto thee am the Messiah; and to the man who was blind from his mother's womb, saying, He that speaketh with thee is the Son of God. This that He said, *I judge no man; and if I judge*, etc.; He shews by this the twofoldness of His natures and of His persons; a nature and Person indivisible and invisible and incomprehensible; like His Father and the Holy Ghost; but these three Persons do not judge perceptibly; and a perceptible Person is one who judges visibly, etc. which we expounded above. Thus, and in saying that *the testimony of two men is true; I who bear witness of Myself, and the Father that sent Me beareth witness of Me*, He shews about the twofoldness of His Persons, inasmuch as I am the Word who beareth witness about the Temple, with the Father and the Spirit; for He is witnessed by the Father and He by Himself; two therefore are here bearing witness about the Manhood, related to us, the Father and the Word. For about what He said to them, *Whither I go, ye cannot*, etc., they answered foolishly, *Will He kill Himself? for whither is He about to go after His death?* unless He received death in a human manner. It would have been necessary that those men also, like men, should go there, because they expected the limit that is fixed for all [mankind].

p. חבד

John 5. 31

f. 130 b

John 5. 19

John 5. 27

John 6. 33

John 4. 26

p. חבד

John 9.

35-37

f. 131 a

This, *They knew not that he spake to them of the Father*, that is to say, they did not understand about what Father He had spoken to them.

This, *When ye have lifted up the Son of Man*, that is to say, when ye p. 196 have crucified Him on the wood, then ye shall know My power, and that I have not wrought against the Father; when ye shall see created things shaken and mourning; for My Father will make known His anger at the things that are done, He who even now is with Me.

This, *We were never in bondage to any man*, etc., when He was speaking to them about the bondage of Sin, they understood about the bondage of the body; answering Him falsely, for were they never liberated from the bondage of the Egyptians and of the Babylonians? and now of the Romans, at the time they were saying these things. Nevertheless our Lord did not condescend to reprove them for this falsehood, but said, *Whosoever committeth sin is the slave of sin*, etc. And why did He say above, *I know that ye are Abraham's seed*? but now *If ye were Abram's children, ye would do the work of Abraham*, etc. He does not shew that they were not his seed, but that they were not his children; and that on the one hand signifies by nature, which is similar even among irrational beings, but this with reasonable beings, and intentionally.

BOOK IX.

Now He here calls Satan *your father*. This, *he is also the father of falsehood*, that is to say, he engendered it, and made it fruitful first with Eve.

Ephraim,
Diat.
(Mös.)
p. 197

This, *Say we not well that thou art a Samaritan, and hast a devil?* They called Him a Samaritan, because the Samaritans said of themselves as against the Jews, *We are Abraham's children*; and the Jews [said] against them, *We are the sons of Abraham*, and when they (the Jews)

p. 198 heard from our Lord, *If ye were Abraham's children, ye would do the works of Abraham*, they thought that His word rested on the side of the Samaritans, though He was wearing the form of the Jews. Our Lord saying here to the Jews, *Every one that believeth in Me shall not taste death*; what was right for them to say and reply to him straight, as from the order of the word? for the order required that they should speak thus, *Art thou greater than the God in whom Abraham believed? the Prophets also, and they are dead even they*, that thou sayest, *Whosoever believeth in Me shall not*

die? But these people left alone what was suitable for them to answer; f. 131 b and they said what was not suitable, that is to say, *Art thou greater than our father Abraham?* etc., a word in which they shewed the bitterness of their character, that the Saviour was even less than Abraham and than a prophet. Now this would have been suitable for them to say, if He had said, I shall not die. This, *Your father Abraham desired to see*, etc., *His day*, that is to say, that of the Cross, on which He received death for the sake of the life of all; but he saw My parable in the sacrifice that was not offered, [the type of] Me, who am altogether greater than Abraham, so that he also longed greatly for this time, in which I should be ready for the suffering and death of the Cross, to restore the world; and by his longing, as much as possible, he saw the type and rejoiced; then as he set Isaac apart for an offering, and a ram was offered instead of him, he became worthy of the revelation, and was made wise by the accomplishment of the mysteries; that just as he delivered up his son to Gen. 14. 18 slaughter on account of love to God; thus also God should give His Only-begotten for the sake of the redemption of all, he *rejoiced*, saying, that He should make known that the Passion was now by the will of p. 132 a the Father.

This, *Before Abraham was, I am*; even this is very little, below the limit, for He is before the worlds, as the Creator of the worlds, etc.; for this, *He passed through the midst of them, and went*, that is to say, by the Divine power their eyes were completely holden that they should not perceive Him as He was going away, in what manner or nature it was.

This, *Neither hath this man sinned, nor his parents*; not that he seeks to shew that the blind man and his parents were sinless; but to teach them that there were other hidden causes which happen to us by the permission of God.

This, *But that the works of God should be made manifest in him*. He did not put this as the cause; it was not on account of this that he was blinded, that works might be seen in him; but that it happened to that blind man naturally; but permission was given to him that for the defect there should be a great help from God; it happened to him, in order that a miracle might be seen in it. For this is similar to that, That Thou Ps 51. 4 mightest be justified in Thy word and shouldst be clear. Not on account f. 132 a of this had sinners sinned; but when they had sinned, God, working in this, that everything comes of necessity, should be seen to be righteous, by His reprehension of sinners; for this is put according to the custom of the Hebrews; *but that the works of God should be made manifest in him*.

This, *I must work the works of Him that sent Me while it is day, the night cometh*, etc.; that is to say, that just as to men day and night are separate; and day, on the one hand, is the time that is useful for work; p. 130 and night, on the other hand, for rest, *when no man can work*; thus also to Me there is a time for miracles until My Passion, in which I ought to do those things which are proper and suitable to the will of the Father, and which make known about Me Whom I am; but after the Passion of the Cross, it will be necessary to part from these things; for I will leave My life on earth and amongst men; and because as if in a parable He calls the time of His coming *Day*, but the time after His Passion and death (He calls) *Night*, to enlighten it, He says openly, *As long as I am in the world, I am the light of the world*, etc.

He spat on the ground, and made clay of His spittle, and anointed the eyes of that blind man. By the clay He therefore made him see, so that in exchange for the moulded matter, he received the figure of eyes. Hannan 'Isho' says that the anointing of the face was because He was obliged to take that by which the whole nature of men consisted in the beginning; for by means of this He made known that He is the Creator of man; that is to say, equal to the Creator of man in the power of His energy. Then in curing him not being near, He acted providentially; first, to shew that there was no doubt about Him who cured him; second, that the miracle might be hid from no one; but it is probable that even the whole crowd that was with our Lord left Him at that time, and went after the blind man, that they might see the miracle that was about to take place; p. 131 and when the blind man went into the streets and crowds of the city, and they after him, those that saw were obliged to ask about the cause of this action among them, and they also went after them that they might see what was done, and from whence the miracle would arise; and faith f. 132 b in it would conquer; and others would wash away the blindness of their heart. He made clay with His spittle, and not with water, that it might be revealed from whence the help came. He commanded also that the dust should be washed, that the cure might not be attributed to the earth. It (the Pool) is called in Hebrew Siloah, because the waters spout up above the spring, straight at once for a little while; for not at all times equally do they spring up. Thus also the Nile, because it is filled once at a time; and breaking out again, it is called *Gibon*, because its waters break out.

Cf. Ephraim,
Diat.
(Mös.)
p. 198

BOOK X.

This, *For the judgment of this world I am come, that they which see not might see*, etc. is like this of the Apostle, that the Gentiles, which followed not after righteousness, have attained unto righteousness ; but Israel, which followeth after, etc. And it is asked, how in another place our Lord said, that God sent not His Son to judge the world, but that the world through Him might be saved ; but that is not contrary to this ; but He spoke above of the intention of His coming ; for this is the intention of His coming, that all men should be saved ; but here He says that the result of His deeds was this. I am come, He says, in order that the probation of men may be seen. Rom. 9. 30

This, *That those which see not might see, and they which see might be made blind* ; that is to say, that it may be known with truth who are the blind, and who it is that see ; for behold, he who was thought to be blind has doubly received eyes with which he may see ; bodily eyes, and the teaching of the fear of God ; but the Scribes and the Pharisees, who thought that they saw with bodily eyes, were probably blind with both, that they should not receive the truth, and should not believe the works that they saw with their eyes, as both parts are put under free-will. John 3. 17

But why, the Pharisees [asked], *Are we blind also ?* But our Lord said, *If ye were blind from the sight of the miracles, ye should have no sin*, not believing ; but now, having seen the miracles with your eyes, *your sin remaineth*. Yet above He calls them *servants*, but here *blind*, they understanding these words corporeally ; so they asked him, *Are we blind also ?* such was Jewish stolidity. p. 133 a

Afterwards He begins to speak with them in parables, and He shews that He requires a higher degree of doctrine than theirs ; for because as the Scribes and Doctors of the Law and the Rulers of the people put out that blind man, but He received him, He shews from the deeds, that He had this power more than they.

He that entereth not by the door into the sheep-fold, but climbeth up by another way, etc. The *fold* is the lawful doctrine, but the *door* is the keeping of the commandments ; and the *sheep* are the receivers of this, that is to say, of the lawful doctrine. Now the *Keeper of the door* is Moses ; and the *Shepherd* is every one who feeds (the sheep) lawfully, and with caretaking keeps the commandments. But the *Shepherd* is he who in words, and adjustment, and arrangement takes the burden of these

p. 300 things, that is to say, theories and good manners. *Another place* [is] to act in opposition to the commandments, and to jump over altogether, and to hold a degree of doctrine, not first putting himself straight, etc. A certain *Theophoros* explains thus, The *thief* is a deceiver, and false like Theuda and Judah, etc., but who *does not enter by the door*, not as the Scriptures teach. *The door of the fold*, they say, is the Scriptures; those bring us in to God, and open to us the knowledge of Him; those make us sheep and they keep us as a door, fastened by its locks, from evil dogmas of heresy; for he who does not make use of the Scriptures, but climbs up by *another place*, that is to say, *another way*, that is not trodden and not commanded, tears and divides; but He alludes also to the Scribes who pretend to teach other things unlawfully. Now He says *climbeth up*, and not *entereth*, which is [said] of a thief and hedge crosser, and putter of everything in danger.

Acts 5. 36,
37
Ephraim,
Diat.
(Mös.)
p. 200

This, *When he putteth forth his sheep, he goeth before them*. Strange things of shepherds! for it is a peculiarity of those who shepherd, that they go after the flocks, and lead them like keepers and holders; but He goeth before the flocks as a leader to Truth.

And because He sent some as preachers of the Gospel, among wolves; and after He fulfilled His own comparison with the Scribes, He shews also that the manners of the pastorate were exactly His own. Henceforth He begins to speak about Himself, and also these things in the allegorical manner, saying, *I am the door of the sheep*, yet above He says that He entereth in by the door; but here that He is the door; for He is both the door, and He entereth in by the door. By this on the one hand like *the Shepherd*; by that on the other hand like the Lord, and the Mediator of God and of all; for where He is talking with the Pharisees, who were entrusted with a degree of instruction, He says that *He entereth in at the door*, for a sign that He is lawfully Shepherd and Teacher, and not a waybreaker like thieves, nor does He at random like the Scribes hasten upon the flock without keeping the commandments. But where He is speaking about Himself, He says He is *the door; the door*, as He who brings us in to the Father; *the door*, because He is the head of every man, in the entrances to Truth; for also He appoints His teaching alone, and He caused that every one should be called by Him, and should leave the Law of the commandments, and be made perfect by the spiritual conduct of the Gospel. And as the Pharisees were seeking to remember Theuda and Judah, etc., and by comparison with them to shew that His promises were false; He, as the searcher of hearts, not only makes void the answer that they

f. 133 b
p. 300

1 Cor. 11. 3
Matt. 23. 8
Matt. 20. 28
Mark 10. 45

were about to give; but also shews from the deeds the difference that there was between Him and them, saying, *All those who came are thieves and robbers*, that is to say, I am not a deceiver, and a thief, and a liar, as is supposed by you; like Theuda and others, who promised freedom, and with the word they migrated and vanished; and this is evident because *the sheep did not hear them*, but they were despised by them as filthy rags; for He does not call Moses and the chain of the Prophets *thieves and robbers*; like the absurdity of Marcion and Manes; for how above does he call Moses *the door*? and sends unbelievers to the Prophets that they may obey? saying, *Search the Scriptures, for in them ye think*, etc? and how does he add, *the sheep did not hear them*? for they heard the Prophets, and by their means those who believed in the Messiah had believed. For this, *All those who came* was not ¹a definite [expression]¹ including all; but it is like this, They are all turned aside together; and All men are liars, etc.; for it is not all who are untruthful or tell lies, etc.

Ephraim,
Diat.
(Mös.)
p. 200

p. 1000
John 5. 39

Ps. 14. 3
Rom. 3. 23
Ps. 116. 11

I am the good Shepherd. Above He *entereth in by the door*; after a little He is *the door*; and now He is *the Shepherd*, and this *Shepherd*, and He *good*; for it was right that it should be known, that He is not only *the Door*, but also *the Shepherd*, as [He is] on the one hand like a Keeper, on the other hand like a Protector.

f. 134 a

This, *I know My [sheep], and am known of mine; as My Father knoweth Me*, etc., does not balance equally; for on the one hand He, as Lord, knows His possessions; they, on the other hand, [know] Him [to be] God and Lord; and He persuades by comparison, *As My Father knoweth Me*, etc. He on the one hand *knoweth Me*, that is, the Son, I on the other hand [know] Him, the Father. This word is about the Humanity, about the likeness of a servant which God the Word put on; saying, As by means of the Word the Father found Me worthy of Sonship, for I am the Son, He who is the Word, and the Father on account of this, I know God the Father; the Son on the other hand is known by Him; thus also by those that are saved, I am known as Shepherd and Lord. I, on the other hand, know them, that is, to be the sheep and chosen possessions. If then also in His humanity He is called the Lord of the sheep, because He also suffered, by reason also that by means of His death He saved the sheep, it is in no way surprising; for the unity that is with the Word, which is even in the substance of the body of God and the Lord, and He is therefore confessed and appointed as heir of all; and all power is given unto Me in Heaven

p. 1000

Matt. 28. 18

1Cor.15.47 and in earth, it is said. But yet there comes also at the last the Second Man, the Lord from Heaven; and on this account He calls the sheep His own, and He shepherds His own because all are His own.

This, *I am come that they may have life, and that they may have more*, that is to say, not common life, but constant everlasting life; that they may not only survive from the resurrection of the dead, but that they may continue living eternally. This of *more*, some explain as the Kingdom of Heaven, which is something *more*, that is to say, here mystically, but there in fulfilment. Others say that even Moses and the Prophets came to give life, but I came both to give life as well as the Prophets; and also to bestow on them what is complete and more perfect than what the Prophets bestowed, namely, the sound doctrine which is in the sovereign Trinity. Again He calls the knowledge of the Truth *Life*, as He explained, saying, This is life eternal, f. 134 b that they might know Thee, etc. *Something more* then is the grace of the p. 221 Spirit which those who were baptised in His name were about to receive; and they were also thought worthy of the gift of His glory in the midst of this His Church on earth; and that in Heaven, endless life and beatitudes.

This, *Other sheep I have*, He speaks about the Gentiles, who were about to become akin to Him. Some [say] that He calls [*other sheep*] the nine ranks of spiritual beings, those who are far from the human fold, in immortality, etc.

Now it was the feast of the Dedication at Jerusalem, and it was winter, that is to say, the dedication of the City and of the Temple after the destruction and overturning of Antiochus the Macedonian. Then when the Maccabees had become strong and victorious over the Macedonian kings, and had decorated the City and the Temple anew, and restored the Altar; then they called this day of victory and of restorations, *the feast of the Dedication*.

This, *I and My Father are one* He said about the equality of nature of the Father and the Son. This word, *We are one*, is said in two manners; one about conjunction, and the other about similarity; about conjunction, Acts 4. 32 on the one hand; like this, The multitude of people were of one soul and 1Cor.12.13 one mind; about similarity on the other hand, like this, We are all baptized by one Spirit into one body; but here in equality of substance and about the things of substance He said, *We are one*; nevertheless He said above, *My Father who gave [them] Me is greater than all*; and He spoke of the Person of the Temple, He who received in unity the things of the Godhead, power, so to speak, and will, etc.

This, *I am in My Father, and the Father in Me*, this also is like *I and My Father are one*; although you He says do not believe *Me*, [do not] minimize the works from which you may understand My likeness to the Father; because it is not possible to know one nature by means of another nature, nor one power from another by an energy that is similar; for equality is not that they are different in nature. If then from works it can be known and at the same time believed that the Father is in Him and He is in the Father, it is evident that it is both because of equality of nature and of power. *John did not work even one sign*, but this one many [signs]; and if they believed in him [John], and this without even one sign; how much more in this One, who has something to convince with signs and wonders?

BOOK XI.

This, *His (Lazarus') two sisters sent*, as their parents were dead, with this *Behold! he whom thou lovest is sick*, points to the greatness of their faith, for thus they were persuaded of the strength of the greatness of our Lord's power; that as sickness approached him who was loved by Him; therefore also our Lord answered, *This sickness is not of death*, saying, Do not suppose that he will die completely of this sickness.

This, *That the Son of God might be glorified thereby* is like this that He said about the blind man, Neither hath this man sinned, nor his parents, but that the works of God might be made manifest in him; inasmuch as that transaction was useful equally for His own glory and that of the Father. *Now He abode for two days, after He heard that he was sick*, so that Death might get power over His loved one; for if He had gone when the sick [man] was alive, He would only have healed, but there would have been a small miracle in this. He goes after the death, that the miracle may be enhanced.

This, *Now the Jews sought to stone thee*, etc.; because the Disciples until then humanly thought how to spare their Lord, lest the Jews should stone Him; and hence they wished to prevent Him from going to Lazarus; although many times they had received an open proof that it was not possible that anything should happen to Him without His will. Wishing to cure this weak thought of theirs, He said to them, *Are there not twelve hours in the day? and if any man walk in the day, he stumbleth not, because he seeth the light of this world*, etc., saying that just as the day is completed in twelve

hours; and he who walks in it goes securely, being kept from stumblings; but there is great danger to him who walks in the night, that the darkness may confuse his steps; thus nothing can be done to Me that I do not wish; for the light of knowledge is in Me; and for this reason like one who knows everything, nothing happens to Me without My will. Therefore I do not even seek to preserve My life; because in all I am accurately persuaded; and especially this that ye say to Me, that I should flee from the Jews, and preserve My life from enemies. Again, night and its darkness is a proof that f. 135 b the Disciples and others had no knowledge, who supposed about our Lord, that He would be killed without His will. *The Day* signifies that He is the Light of the world, and His is the knowledge of everything. *Some* say that He wishes by this similitude to teach the Disciples, that until the year of His Gospel was completed, which is the mother of months, the Jews would not stumble by His murder, in which darkness would reign in Zion. *Others* say, Ye fear stoning; while I am with you, one of you will not die with Me, and for Me; for Darkness reaches you, full of obscurity and grief and danger, and enfeebles you when I am lifted up from you; that ye may recognize your weakness, and receive the crown, etc.

Ephraim,
Diat.
(Mōs.)
p. 201
p. ~~200~~

He calls the death of Lazarus *sleep*; that He may make known how easily He will raise him; and we ought to know that this phrase, that is, usage, *sleepeth*, so to speak, is spoken in three ways, according to the custom of the place where it is; that is to say, about sleep and about sickness and about death, and were it not so, how did our Lord say, *Our friend Lazarus sleepeth*? but those answered twice, *If he sleepeth, he will be cured*, but not *he will be awakened*, etc. Therefore this is either a linguistic habit of that place, or a simplicity of speech of the Evangelist.

Thomas, who is called The Twin, saith to the Disciples his companions, Let us also go, that we may die with Him. They apply the word of Thomas in two senses. *Some Theophoroi* [say] first, that when our Teacher goes to Judaea, He is killed; for the Jews are agreeing to kill Him; therefore it is proper that we also, His Disciples, should not remain away from Him in His death, but should *also go with Him, and die with Him*; second, they say that *Lazarus is dead*, and the Master, our Teacher will go and die; and it is right that we also should accompany them both; that is to say, Lazarus and our Teacher; but in both these senses, Death with our Saviour is associated.

Fifteen furlongs, that is to say, two miles.

From this, *Martha said, Even now I know that whatsoever thou wilt ask of God, etc.*; and after our Lord said to her, *Thy Brother shall rise*; and

she answered, *I know that he shall rise in the resurrection at the last day*, it is evident, that although they believed in something because of the power of our Lord, yet again from the greatness of the deed they remained in doubt; thus also Martha, because she doubted about the promise of our Lord, was in danger. But she doubted about the Resurrection, on account of its greatness. She ran in her mind towards the future resurrection, and she did not deny the promise of our Lord. p. 136 a

This, *Martha said, I believe that thou art the Christ, the Son of God, who should come into the world*, not yet possessing about Him perfect knowledge, as we now know; but calling Him Son of God, as a virtuous and righteous man, and superior to all men; because also in the Scriptures elect and virtuous men were called Christs and Sons of God.

This, *He was troubled in His spirit*; now His emotion was a sign of wrath against the Jews, who did not believe even when they saw this miracle; but rather thought of killing Him, and Lazarus also with Him. This, *In His spirit* is about the working of the Spirit which dwelt in Him, by which He predicted and knew the things that would happen; for this is like that about Judah; it is said, *He was troubled* and said, that one of you shall betray Me; and this, *How long shall I be with you? and shall I suffer you?* etc. John 12. 10 John 13. 21 Matt. 17. 17

He asks, *Where have ye laid him?* not that He did not know, for how had this escaped Him who made known about his death while He was still far off? but He acted in order at the beginning of the transaction; that it might not be supposed that He wrought the miracle for boasting. p.

This, *The tears of Jesus came*; and behold, because He was about to raise him, it was superfluous that He should weep; yet first, for an accurate sign of the human personality that [He had] from us; for God has no tears; second, that He might fix the measure of the mourning about the dead, that we may weep as far as the grave, and that is enough; and we should not be swallowed up in affliction without measure. Again, [He was] weeping about the misery and impotence of our nature which was created in such high honour and glory at the beginning, to what depth and corruption it has been brought down by its will, etc. Others say that the weeping of our Lord was not from suffering, but instructive; and it is evident, they say, from this, *Our friend Lazarus sleepeth, but I go*, etc. Who among us grieves for the friend who is asleep, whom he hopes to awaken in a little while?

BOOK XII.

f. 136b *Lazarus, come forth!* and that dead man was alive, who walked girded, wonder upon wonder! The feet were imprisoned in bandages; and they were not hindered in motion; for he that strengthened was greater than he that prevented. And how did He weep who was about to do these things? yet everywhere He supports our weakness in measures and within limits, and that we should participate in one another's sufferings. He (Jesus) rejoiced when He heard that he (Lazarus) was sick, and wept when He came to bring him to life. He announced that he was indeed dead ere He had come; and asked, *Where have ye laid him?*

Ephraim,
Diat.
(Mös.)
p. 201

This, *Take ye away this stone!* He commands that the stone which they had put should be lifted by their hands, so that they should not be able to deny the sign. Could not He who gave life to the dead and brought back the soul, etc., have opened the grave, and rolled away the stone by a word? and he who had said to the Disciples, If there be in you faith like a grain of mustard seed, ye shall remove mountains? and He who by His voice upon the Cross cleft stones and graves, etc.? yet because He was the friend of Lazarus, said *Open the grave!* that the smell of decay might strike on their faces; and *Loose him*, [ye] who have clothed him, that ye may perceive the work of your hands. And for this reason, when [Lazarus] died, He, [Jesus] did not shew Himself there, that they might not say, that they had made a pact between them.

Ephraim,
Diat.
(Mös.)
p. 204

p. 200
Matt. 17. 20

Ephraim,
Diat.
(Mös.)
p. 204

He lifted up his eyes for three reasons; first, to teach us humility, that we should not trust in ourselves, but in God; second, to shew that He was clothed with our flesh; third, to make known that He was not against God, as the Jews imagined.

This, *He cried with a loud voice, Lazarus, come forth!* not that the voice was useful to the dead man; but that those who were there might know, that the Soul was far away from its body, and not inside the grave with it. Again, now, it formed a parable of that sound of the last trumpet; but rather it answers to the voice of our Lord saying, *Ye Dead, Come forth!*

1 Cor. 15. 52

and in the twinkling of an eye, the Dead shall be raised, and the living renewed; because that just as He confirmed about the end of the world from the Destruction of Jerusalem, thus also [He confirmed] about the general Resurrection from that of Lazarus, saying, The hour is coming at the last day, and also now is by means of Lazarus, when the Dead shall

John 5. 25

hear the voice of the Son of God, etc. It is a tradition that Lazarus f. 137 a lived for a long time, and afterwards he became a bishop.

This, *If we let Him thus alone, all men, etc., and the Romans will come*, p. 137 b etc., that is to say, *if we leave Him thus, both every one will believe in Him* because of the signs, and will gather together to Him, calling Him Leader and Chief, etc. The Romans will have a suspicion against us, that we are seeking to rebel; and this will be found by them an occasion for revenge on us; but the fear of it which they have felt has come upon them, and they have fallen into that thing about which they have been disturbed, for a little time; for the priesthood of Caipha was unlawful; for the priests did not stand in the ancient succession; but by buying and selling as it pleased the Romans; and year by year the priesthood was changed.

This, *He prophesied*, he spoke this not from the gift of the Holy Spirit but from the result of events, and by his evil desire, and from human reasoning; and it was found in the event, that so it was; not as from his own discourse, but because thus it became an advantage to the race of men, that our Lord should receive death on their account, and that they should *not all perish*. Others say that he did not know what was being said, what it was, and whence was its power. He on the one hand, spake about Death, of a sentence; this on the other hand, was for Redemption; for Grace caused him to speak what was higher than himself, although he was not worthy, as in Balaam; he spoke therefore without his mind knowing, for Grace used his mouth, being removed from his heart; and therefore he said that *Christ should die for that nation only*, but He also suffered death for the world. See nevertheless that the word of the Rulers, *The Romans shall come and take away our place and our nation*, p. 137 b came out more in fact than this of Caipha. Behold not for them does the Messiah die; but Death altogether rejected them from the Divine household; that thus the word of the Rulers should come to pass, and not altogether, for they [said], *If we let Him alone, the Romans will come*; and behold! they did not *let [Him] alone*.

This, *He went to a city called Ephraim, and there resided*. The desert of Ephraim is a big town even now, and distant from Bethel five stages f. 137 b from the east, and afterwards our Lord went away and hid Himself there, because His hour had not yet come. A great miracle has taken place there till now; that no species of noxious reptiles is found there. And if Luke 10.19 a viper or an asp or a scorpion, etc. approach, it is too weak to enter there, and it cannot hurt at all, and at last it dies, if it does not hasten to go out from the borders of the land of that city; and till now the people

of that place hand down, saying that our Lord gave this sign in that city sealing the place, that noxious reptiles should not remain in it.

This, *Jesus, six days before the Passover, came to Bethany*. Matthew and Mark [say] that He came to Bethany two days before the Passover; but John said, *six days before*; on the Sabbath-day, as it were, before the first day of the week of the Hosannas, He came to Bethany; for they are not contradictory of one another; but our Lord ate the Passover in the night before Friday, and came to Bethany on the Sabbath-day; and from the Sabbath on which He came to Bethany, until the night before Friday, there were *six days*; for John puts this number; but Matthew and Mark tell another number; because for the honour of the feast they observed three days themselves, and three after it. They said two, which are, the first day of the week, and the second day of the week; for the third day of the week was the beginning of those seven days of the feast; so they used this number, which Matthew and Luke did in the ascent of our Lord to Mount Tabor; Matthew saying six days, Luke about eight days; thus also here, John putting the number of the days till the Passover; Matthew and Mark calling *the Passover* from the beginning of the week of the feast.

This that Matthew says, that Mary anointed His head, but John His feet; it is evident that it was both, etc. we have expounded in Matthew.

This, *There were certain Gentiles among them that came up to worship at the feast*, for because of the great number of miracles that were always happening amongst the Jews, the Temple was greatly honoured by God, in which He was worshipped; and many of the Heathen, although they did not altogether fulfil the Law, yet they went up to Jerusalem to worship God as much as was possible; not taking part in the mysteries of the Passover, for they were uncircumcised, but to see the pomp of the Feast. *These came to Philip*, as people who wished to see our Saviour. But Philip, because he was about to say it to Him about people from the Gentiles, with whom by the law of Moses it was not lawful for them to associate, for he remembered also that a short time before our Lord had providentially warned them, Go not into the way of the Gentiles, lest they should give them cause of calumnies to the calumniators, associated Andrew with himself, who was [a disciple] before him; and the two agreeing in one told Jesus that certain Gentiles wish to see Thee.

BOOK XIII.

Now our Lord, wishing to tell them that not only would the Gentiles respond to the calling, but that greater things than these were about to be accomplished in regard to Him, said, *The hour is come, that the Son of Man should be glorified*, that is to say, *The hour is come when I shall be glorified by all men*, and I shall be in greater things above My nature; for He said *shall be glorified*, etc., about those miracles that [should happen] by means of His death and resurrection, from which His glory should be made known; and because the great and new and wonderful fact was confessed, but the Passion that He was about to bear was seen to be the contrary, He adds that *a grain of wheat, except it fall and die in the ground*, etc., saying, Let not My death perturb you; for just as *a grain of wheat is alone before it falls into the ground*; but after it falls into the ground and decays, it shoots up in great glory, and *brings forth double fruit*, reflect thus about My death, that I am now alone, and without glory; and I am also considered like common men; but when I have received the suffering of the Cross, I shall rise in great majesty; then I shall *bring forth much fruit*, then all men shall acknowledge Me as Lord; not the Jews only, but also Gentile nations; and this, which is more wonderful, that not even spiritual powers shall refuse to worship Me. Therefore the Cross was the cause to Me on the one hand of glory, to all [men] on the other hand of Redemption.

Behold now is My soul troubled, and what shall I say? My Father, save Me from this hour! but that they might not suppose, that He as one not susceptible was instigating them to suffer, He brings nature into the midst, and openly shews weakness and fear of this; and all this, that He should also be *troubled in His soul* by the recollection of what was expected; therefore [He shews] an example that is worthy of belief. Let these things of Mine be considered by you; for I am come in a body susceptible and timid and lowly, and which is easily troubled simply by the expectation of suffering. But *what?* I do not refuse death, although it is thus; and I do not ask from the Father to escape this, for it would not be suitable; but I will endure it, for the sake of the redemption of all, *for this I am come*; but this I say, *Father, glorify Thy name*, saying, This I ask, which will be the cause of great glory to God, saying, Father, bring Me quickly to the Passion, make Me approach the Cross, etc. And when He

had said these things, *there came a voice from Heaven, I have glorified, and will glorify again*; that is to say, I have made Myself known by p. 330 miracles which have been done, and by words and by deeds; and again I will make known by means of miracles that will take place after the
 Matt. 28. 19 Crucifixion, when with powers and signs this also, Go out and teach the nations, in the name of the Father and the Son, and the Spirit, shall be fulfilled. For the crowds were divided by the voice which came, and some *said that it thundered*, but *others that an angel spake with Him*, as it was not a distinct and clear voice, but some violent reverberation that by its sound terrified the hearers. But the Disciples recognised that which was spoken from revelation.

Now this, *He said, This voice came not because of Me, but for your sakes*, that what they had ventured [to say] might be reproved, that He was not from God, saying, God cannot be, nor meditate against Me, who get glory from God. And seeking to make known to the Disciples that not unprofitably did He bear the Passion, but that His Passion was the cause of great good things to the world, He says, *Now is the judgment of this world, now shall the Prince of this world be cast out*; for because the first man on the one hand was sent far from God by means of disobedience; and because he was condemned to death, he became subject to Death and
 f. 139 a Satan along with all men that came after him; and thus he [Satan] has strengthened at all times the kingdom of Death by means of the increment of sins against them; and there was no man who sufficed to make war with this tyrant. Therefore for the sake of all men who have passed and are to be I am come to the help of the nature which dwells in Me; and
 p. 330 through Me shall the world with Satan be judged; so therefore He introduces both the court of judgment and the Adversary, and the condemnation, etc.; that from those things there may be victory and defeat.

Who is *the Prince*? The Devil. But what is *the world*? The human race. And what is *the judgment*? The accusation against the Enemy. But what is being *thrown out*? The ejection, defeat, and condemnation of the Devil. And who is the Accuser? Nature led by Force. For in the beginning our kinsman made war for the sake of all. Now the victory also belongs to all. Why therefore does He say that this is for the sake of *the world*? for all Nature now is judged in Me, but with her also Satan; because even if I am similar to Nature in the body, yet in honour I am Lord and Judge of these things. But although thus I do not refuse death, however much I have the power to do so, lest I be blamed for fear; or if it be thought that it is possible that I alone should have the

right to such an excellent action, like those men, Enoch and Elijah, so that therefore after I have suffered and died and risen, I may also convict the Tyrant and give freedom to all Nature; that I may *draw* them all to Myself from Satan and Sin and Death, I will also make them akin to Myself; because it is right that those who are sharers with Me in nature, should be sharers with Me also in the gift; for it is impossible that in one nature and in itself there should be Mortal and Immortal. All natural things are common to Nature; yet in one place it says that the John 6. 44 Father draws to Him; but here that He (Jesus) *will draw*, to shew that p. ٢٥ there is an equal capability with Him and with the Father. Now He said *draw*, according to *some*, as they are led of necessity by the Tyrant, and there is no way that they can be redeemed by themselves. But how does He *draw*? inasmuch as He gave to every one even of old the hope of the Resurrection, in which we shall be partakers in fact at the last; and inasmuch as He gave to many even here the knowledge of the Truth, and f. 139 b redeemed many from Evil and from kinds of iniquities by means of His laws, but redeemed all completely by the Resurrection, *this He said, to shew by what death He should die*; for He shewed by this, *Now is the judgment of the world and The Prince of the world shall be cast out*; that is to say, in order that the world may be judged and the Enemy be condemned, He is about to die, and not because He deserves it.

These things Isaiah said, when he saw His glory, etc.; but Isaiah himself puts it about the person of the Father, whereas the Evangelist [puts it] about the person of the Son. The Apostle, speaking to the Romans in Acts 28. 25 Rome, takes it up about the person of the Spirit; for a sign that there is one glory and holiness of the three Persons; for because there were some among them who believed in the Truth; but there were also those who did not believe even seeing the miracles; and there were those who from the signs acknowledged the Truth; nevertheless because of vain glory lest they should fall from their honour they were hiding their thoughts; therefore our Lord says, *He that believeth in Me, believeth not in Me, but in Him that sent Me*; that is to say, that faith in Me brings up to the Father, to whom, He says, I bring you up. That, He says, is the object of My words; therefore *he that believeth in Me*, by means of Me acknowledgeth the p. ٢٦ Father; and *he that seeth Me, hath seen Him that sent Me*. This is thought to be contrary to what was before it; for that explains about the difference, but this about the real likeness; for that by His means he sees Him [the Father]; it is evident that by means of likeness one comes near to vision; for that put it as about His Humanity; but this as about His Divinity.

John 5. 22
John 9. 39
f. 140 a

p. ١٤٠

This, *He that heareth My words, and keepeth them not, I judge him not; for I came not to judge the world, but to save the world*, saying, If any man heareth not My words, he is not judged by Me, for I came to save him; and this is the object of My coming; and He adds, *He that rejecteth Me, and receiveth not My words, there is One that judgeth him; the word that I have spoken, it shall judge him at the last day*, etc. There are many words in the Scriptures, which if they were examined alone, they would be thought to be contrary to one another; for how is this, *I judge not* not contrary to *He hath committed all judgment unto the Son?* and *For the judgment of this world I am come?* and again, *The word that I speak*, how is it a judge, when it has not a person? yet this He wishes to say, that the object of My coming is the redemption of all. But ye, because ye do not believe, are condemned; for things that are not permitted, which are contrary to My object, are not from Me; for I do not desire this; for because of the wickedness of your mind, ye are found guilty by My words of the things that are not permitted. There is not even a single apology for those who have not believed; and these very words which I have many times spoken, that I wish nothing contrary to the Father; and I do not seek to make a synagogue from Myself and for Myself.

This, *I have not spoken of Myself*; that is to say, I have said it because it was not outside the will of the Father, who speaketh.

Now this, *I have come out from God, and I go to God*; that is to say, He, knowing that He was assigned by God to all this greatness in which He was about to be after His Passion, was not lifted up; He did not shew it in Himself, O depth of humility!

This, *When he came to Simeon Cepha*; and from whom did He then begin? According to one of the *Theophori*, from Judah the Betrayer; for He washed the feet of this one first, for it is believed that He wished to shame him in every way and leave him without excuse. And it is asked, How did none of the Disciples prevent himself being washed, except Peter? I think that He [Jesus] came from the Betrayer to Peter; and Judah was not ashamed, and was not afraid, for he was bold and audacious in all these things; and he did not consider it a great thing, either that he should be washed by our Lord, nor that he should precede the Chief of the Apostles, nor that he should press his hand in the dish with our Lord; but these others, although they were gentle, and were encircling the Lord, how did they not withdraw themselves? And we say, because when they heard what was answered to Simeon, that is to say, *If I wash thee not, thou hast no part with Me*, they honoured silence.

This, *He that is washed needeth not save [to wash] his feet*, etc. This p. 190
 is not Baptism, He said, as Simeon supposed, for ye have received that
 once, and ye do not need to receive it again; but this is a type that ye
shall know hereafter, and when and by whose hands. They had received
 Baptism for the remission of sins before the calling, and from John, for they
 were first made his disciples, and partook of the baptism of cleansing along
 with the multitude; but the descent of the Spirit in the upper room
 completed it all.

BOOK XIV.

This, *There is no servant greater than his lord*, etc., we expounded in f. 140 b
 Matthew. This, *He that eateth bread with Me hath lifted up his heel against*
Me, which is in the Syriac, He that eateth My bread, whom I trust much, Ps. 41. 9
 hath conspired much against Me. It was not because it was spoken of him
 prophetically that it was appropriate to the Betrayer, but from his actions;
 for the order of the things that took place at the Paschal Supper, as the
 Teachers hand down, was thus. While He was eating with the Disciples,
 He recited the Passover, and completed the legal rite; then He ate His own
 Supper; and during the Supper He rose and washed the Disciples' feet;
 and after washing, He again reclined as has been said; and after He had
 told them the object of their feet-washing, and made teaching about it, as
 was proper, then He gave them the Mysteries. And it is likely, they say,
 that He gave them the Mysteries with great caution and honour; that
 they might know how great and excellent they are; and after the gift
 of the Mysteries, then He spake the doctrine which John recollects; and p. 190
 after He had delivered His doctrine, they sang praise, and went out to the
 Mount of Olives; but as John relates, it is probable that the giving of that
 bit of common bread which He dipped in some kind of vessel, and gave to
 Judah took place after the reception of the Mysteries. Matt. 26. 30
 Mark 14. 26

This, that the Evangelist says, *And after the bread, then Satan entered*
into him, he did not say about the *Bread* of the Mysteries, but about the
 common *bread* which was upon the table, and which He gave to Judah; for
 because that which Judah supposed he was hiding in his mind, was
 revealed before all the Disciples in the giving of the bread; so he was
 justified henceforth in his thought, and was quickly separated by the
 reproof to his treachery, by necessity, to this his evil thought. The
 Evangelist calls him Satan, he also having a share in his secret. That of

the giving of the bread took place after the delivery of the Mysteries ; and at the time when our Lord responded in the delivery of the Mysteries, Judah was moved to bring the Jews.

This, *Now there was leaning on Jesus' bosom one whom Jesus loved. Simeon Cepha beckoned to him that he should ask Him*, etc., which the Evangelist told enigmatically, that is to say, that *Jesus loved him*, speaking about himself, for *he whom our Lord loved* was John the Evangelist.

f. 141 a Now this, *On His breast* is on account of union and affinity, as we have also expounded elsewhere; that is to say, at the very beginning of John the Evangelist. This is the interpretation of *He is in the bosom of His Father* ;
p. 120 for the order led to this; for they were reclining round an *accubitus*, that is to say, a circular table; and the first at the table was our Lord; but after Him and on His right Simeon; and [it was] of necessity in a round form like a circle. John was reclining the last at the table; that is to say, *on His breast*, that is to say, beside His cushions and at His side. Simeon beckoned to this one to ask Him of whom it was that He spoke. But Peter did not ask Him for two [reasons]; first, that he was far from our Lord's head, and was sitting beside His feet; second, because our Lord had called him Satan, at the time when he said in his weakness, Be it far from Thee, Lord, to suffer, as Thou art the true Messiah, who liveth for ever ;
Matt. 16. 23 and again He had said, that one of you is a Satan. Simeon feared and
Matt. 16. 22 trembled to ask Him, as he thought that our Lord was speaking about him ; but he, John, so that the word might not be heard by any other, did not whisper the word into His left ear which was next him, but turned his face to the other side, for this was the one which fell upon His chest ; and he spoke to Him into His right ear secretly ; as he thought that perhaps it was not right at once that what He answered should be divulged openly. But what did our Lord reply to him ? *He it is to whom I shall give bread, when I have dipped it. And Jesus dipped the bread, and gave it to Judah son of Simeon the Iscariot.* Now John understood the person immediately, and perhaps also made a sign to Simeon ; but from others as yet it was
John 6. 70 hid ; and it is a witness thereof that when He said to him, *That thou doest, do quickly*, yet they thought that He was commanding him to prepare something *for the feast*.

This, that *He dipped the bread* after supper, etc., inasmuch as it was the custom, and is also now for the people of Palestine, and also for the Romans, that after they eat bread, they do not take away the table, but leave it before them, bread and viands being still upon it ; our Lord acted according to this custom, that after the supper He wrought the Mysteries, and gave

afterwards a morsel of bread to Judah; and after Judah had gone out, He began to doctrine. *One of the Theophori* says that there was no one in the time of our Lord, who was worse than Judah, as there was no one better than our Lord; and if there had been any one worse than he [Judah], He would have chosen [him]; and he also hated the Jews; that is to say, Judah; and our Lord also, lest there should be an apology for him and for his master Satan, associated him with the Apostles in these three things, in signs, in the Mysteries, and in the washing of his feet. f. 141 b

This, that He says, *A little while He was with them*, is about the time till His Passion; but to the Jews, after He had said, *Ye shall seek Me*, He added, *and ye shall not find Me*; because they did not see Him again after He had suffered; but to the Disciples He only said, *Ye shall seek Me*, because they found Him after His Resurrection, and rejoiced in seeing Him. John 7. 34

But He added well *Now*; that is to say, because *ye cannot go where I go now*; because they were not yet able like Him to despise death, all of them fleeing. By *now* therefore [He wished] to shew that afterwards they would be well prepared to think light of trials and of sufferings. p. 130

He calls Love a *new commandment*, although it was commanded about this in the Law; because there it was commanded that one should love his neighbour as himself; but the word of our Lord seeks that we should love those of the household of Faith even better than ourselves; and this is in truth a *new commandment*. Didachè II. 7 Ep. Barnabas IV. 5

Now the story of the cock-crowing and of Simeon's denial we have expounded in Matthew and in Mark.

This, *In my Father's house are many mansions*; He calls *mansions* the abundance and the constant rests; because all rests and enjoyments are ours in dwellings.

This, *He said to Philip, He that seeth Me hath seen the Father*, is treated as nonsense by people; that is to say, what is unknown by what is unknown; because He was not seen in His Divinity, nor His Father by the eye of flesh; nevertheless they are only recognised, that is to say, understood, by works and by Faith.

If ye love Me, keep My commandments. Now our Lord, wishing that the Disciples should be made perfect in all Virtue, incites and inflames love to Him in their hearts. Love, namely, and affection is a certain force that is received into the soul and is invisible; for it comes out into manifestation by means of the keeping of the commandments; because every one who loves another keeps his commandments, and every one who keeps a man's commandments loves him. f. 142 a

This, *I will pray My Father*, He said euphoniously, instead of *Through Me ye shall receive grace*; for of what use was the prayer about a thing that had been made known beforehand, and was prepared before the foundation of created things? Now the form of the prayer is enquired about; and that it might be known that by His intervention the gift was bestowed; again for the confirmation of the words and the deeds; inasmuch as everything which a man asks in prayer will be given him of necessity.

This, *Another Paraclete*, that is to say, another Teacher and Comforter in the trials that come upon you from men, that ye may bear them easily; and I appoint to you a *Comforter* about My removal from you, *another Paraclete*, He says; because our Lord Himself is also called a *Paraclete*.

1 John 2. 1 We have a Paraclete, it is said, with the Father, Jesus Christ the righteous. Now a Paraclete is explained as a *Comforter*. *Whom the world cannot receive*, but the Greek instead of *receive* says *accept*; and the meaning of both is the same; that is to say, the whole world neither understands nor comprehends Him in His person; but He is believed only in theory and by His abundant gifts to all of His household and His friends; because He dwells in you also as in His Temples; as the Apostle also says, And ye are the Temple of the Holy Ghost, who dwelleth in you. And we ought to know, that this name of *Spirit* is a common name, and applies to many things; sometimes, on the one hand, about the Air, like The wind bloweth, etc.; sometimes, on the other hand, about the Soul, saying, His *spirit* (breath) goeth forth, and he returneth to his earth; and sometimes about Angels, like, Are they not all ministering *spirits*? and sometimes about Demons, saying, The evil *spirits* that are beneath the heavens; and sometimes about Providence, My Spirit, He says, shall not always dwell with Man; and sometimes about the Person of the Holy Ghost, like this, The Holy Spirit shall come; and He said, Baptize in the name of the Father and the Son and the Holy Spirit; but sometimes about Grace and the gift which was bestowed from the Person of the Holy Ghost; so therefore our Saviour also, in saying *the Spirit of Truth, whom the world cannot*, etc., and in saying *the Spirit, the Paraclete*, distinguished the Holy Ghost, equal to the Father and the Son, from these other *spirits*. Now by *the Paraclete* He distinguished Him from the *Spirit* of the Air, for the latter is not a *Comforter*; and by [the expression] *of Truth* He distinguished Him from the *Spirit* of Demons, by He is a liar and the Father of Lying, and by *whom the world cannot receive*, He distinguished Him from Angels and Souls, as this one is infinite, but those are finite; and that Person of the Spirit is incomprehensible and

invisible and neither grows nor diminishes; and neither goes nor comes; but the Grace which is from Him grows by means of the purification of men, and is extinguished by means of uncleanness; it is said, Quench not the *Spirit*; and in short, He searches, and prays, and pledges and distributes and comes giving, and begins, that is to say, takes a beginning, and completes, and remains, and goes away, and departs, and adheres, and [does] other things. But the Person of the Spirit is called also by the name of *the Spirit*, just as the beam [is called] by the name of the Sun, and fruit by the name of its tree: and the reason of this is that Grace may not be thought ordinary, or be estranged from the Spirit; but being united to it is also constantly in us. We believe that the Holy Ghost does everything through Himself; therefore the reader is warned, and let him not be distracted by the equality of the names that are in the Scriptures.

1Thess. 5. 19
1 Cor. 2. 10
Rom. 8. 26
Gal. 3. 14
1 Cor. 12. 11
Luke 1. 35
Hag. 2. 5
Acts 1. 8
Acts 19. 6
Heb. 2. 4
Is. 59. 21
1 Cor. 3. 16

p. ٢٥

And this *I am in My Father, and ye in Me, and I in you.*

This, *I am in My Father*, by means of equality of Nature in My Godhead; and by means of inseparable union in My humanity. But *ye are in Me*, by means of faith and love to Me, and also the gift of the Spirit that ye have received, by which ye partake of Me. *And I am in you* when ye are born anew by the life of the Spirit, and ye are to Me in the place of a Body, and I to you in the place of a Head.

BOOK XV.

And because He had spoken these words to the Disciples, that it might not be thought that those who have not seen Him are deprived of happiness, He said, *He that hath My commandments, and keepeth them, he it is that loveth Me; now he that loveth Me shall be loved of My Father, and I will love him*, that is to say, that every one also who loveth Me, f. 143 a and keepeth My commandments, will be happy in My love, and in the love of My Father; he will be thought worthy also of the vision which is by knowledge; not being hurt by his not having seen Me in the body, but he will be made happy by seeing Me come from Heaven. But Judah¹, not understanding what was being spoken, said to Him, *Lord, how is it that Thou wilt manifest Thyself to us, and not unto the world?* for he supposed from what had been spoken, that all men except them were strangers to the good things that were to come; but our Lord, explaining His word, says, *He that loveth*

¹ In margin, perhaps it was not Iscariot, as it is not likely.

Me keepeth My word, and My Father will love him, and we will come unto him, and make abode with him; that is to say, I said already, I do not deprive

p. ٢٤ any of those who wish of precious rewards, for that is [in] the power of every one who wishes to enjoy the good things that are to come. He therefore who loveth Me, and keepeth all that I have commanded, will not only not be deprived of the sight of My manifestation, but also will enjoy our love; for we shall come and make abode with him, I and My Father, being continually with him; and with much diligence we shall shew care for him. For this, *My Father is greater than I*, according to *the Interpreter* alludes to His Humanity, because it endured the Passion. Others say that it is about His Divinity, that [His Father] is greater than He in cause only; because all greatness and smallness are spoken about consubstantial beings, and not about those that are foreign in nature; for it is not said that a man is greater than an ass, or a camel than a gnat, according to the wise; if the Father is greater than the Son, yet He that is greater is contained in Him that is smaller. And how is it said *I am in My Father, and My Father in Me*, and again if *He is greater than He*, how

John 10. 30 did He say, I and My Father are one? Again, that He is greater [means that He is so] either in power or in honour or in grandeur or in density or in cause. But in the Scriptures they testify that they are equal in power and in honour and in greatness of measurements, and of immeasurable quantity. Therefore it remains that it is in cause He is greater; as He says *My Father is greater than I*, it is evident that it is in this of *the Father*. Now this of *the Father* signifies something else; but that He is the cause and head of Him who is begotten of Him. Now in short, substance is f. 143 b from substance, greater and less; there is nothing else spoken of, I think; for substance is from substance; not because substance is different, but in whatever it may be, neither is Person from a [different] Person.

p. ٢٥ *Now the Prince of the world cometh, and hath nothing in Me.* And it is asked, Whence is Satan called *the Prince of the world*? It is evident that it is not from Nature, nor from the gift of the Lord of the world; it remains from his rebellion; and from the abject state of the children of the world Phil. 3. 19 it is his to lord it over them; and it is like Their god is their belly, and their glory is their shame. This, *he hath nothing in Me*, that is to say, he finds nothing in Me which he expects to find in one of the sons of Adam, he who is at once the Father of Robbery and of Sin; but nevertheless he finds on the contrary things that break his heart and embitter his palate on account of sin, and righteousness, etc.; and although this be so, he does not turn back nor turn aside; but by means of his sons the Jews

he plots My murder ; for this is his object with all men, to kill the soul, and deprive the Lord of his own ; and since in this death he does not succeed, he then turns to the death of the body. He used this with Job, and here with our Lord, etc. Again, *the Prince of the world cometh* in order to kill Me, to repay destruction, inasmuch as his possession is plundered by Me, and is about to be plundered yet more ; and I, being able as from the greatness of My righteousness, and according to My power also, to cast him out with all his riches, I have not done this ; but that the world may know that I came not to reveal Myself, but that I may proclaim My love to My Father in deeds, by My death for My servants and brethren ; since thus it is seen to be fitting, I readily accept Death, which the Prince of Evil brings upon Me by oppressions ; and encouraging them, He says, *Arise, let us go hence*. Therefore, He says, because these good things are to be through My Passion ; and not that we should be sad and fearful of Death ; but on the contrary yield up our soul by a ready will to the hands of the murderers ; for He wishes to say this, and not that we should go from one place to another. And it is evident from this that without change He used the words that come after in connected order ; and admonishes them about love and concord with Him and with one another. From these natural things He leads the mind to the Spirit, in which it was necessary that He should live, and also finish.

Job 2. 5

Luke 11. 21, 22

p. ١٤٤

f. 144 a

I am the true Vine, and My Father is the Husbandman ; for because the Manhood which has been taken receives all the grace of the Spirit by means of union with God the Word ; but afterwards the rest of believers, when they have been born anew by the power of the Spirit, and have become the body of the Christ, receive union with Him ; He used the illustration of *the Vine* saying that just as the Vine, when it has been planted in the ground, possesses independent animation, which at one time it acquired from the ground, and produces *branches*, in so much that they *bring forth fruit* in it ; but if they are cut off from it, they are deprived of animation and of *bringing forth fruit* ; think this also about yourselves ; and that I am in the place of a *Vine* ; and I am a root to you, because I come first ; I have accepted all the grace of the Spirit ; and you belong to Me in the rank of *Branches* ; because by spiritual birth, ye have received union with Me. And just as in a *Vine* the *Husbandman* tries the usefulness of the *Branches* ; and those that he sees to be good and suitable for fruit-giving, he fosters with solicitude and takes care of them ; and those that do not bear fruit he delivers to *the fire* ; so the Father tries the will of every one ; and those that He sees to be united to Me by their love, He

p. ١٤٤

both tends, and bestows on them a great wealth of spiritual gifts; but those who are void of love, He now delivers to the wrath to come. *Others* say that He calls Himself *the Vine* for a sign of derivation; but the Father *the Husbandman* as the cause. For [the Father] is the cause both of the Word and the flesh; of the one (the Word) by birth apart from the question where and when and how; but of this and of that, that it shall be; and that there shall be a son. And He said well that the Father is *the Husbandman* of *the Vine*, His flesh; that we may understand that He (Jesus) receives these

Luke 1. 35 from Him. It was said that the Holy Ghost shall come, and the power of the Highest, etc.; as again in the Resurrection, He shewed the might of His

Eph. 1. 19 power in the Christ, the Apostle said, therefore as the cause of the Incarnation and restoration, He calls the Father *the Husbandman*. And why

f. 144 b does He not shew Himself as *the Husbandman*, as in the destruction of the

Matt. 21. 33 Temple? That He might shew here that He received the Passion apart from

John 2. 19 His Divinity, He shews flesh to be corruptible but Himself stable; and though sometimes He calls Himself a *Shepherd*, and believers *sheep*; yet here, because with the demonstration of this, He teaches the association with Him which they naturally possess, and by the gift also, that thus they are able to retain what they have taken, if they are firm in it. He raises the Father as the cause, that the honour of the Father may not be injured; and that the Humanity may not come to sect or division. Again, He calls the Father *a Husbandman*, that it may not be thought that He has

P. 75 another will from [that of] the Father; as also in one place, He refers

John 12. 49 to the Father all that He says and does; saying, the Father gave

John 14. 10 Me what I shall speak; and My Father who dwelleth in Me, etc. *For without Me ye can do nothing*; but here many stumble, removing completely the freedom of the will; which is a fixed quality of intelligent beings, for look! they say, He has determined and decreed that *without Me ye can do nothing*. And we say, that if *we cannot* is put instead of *at all*; this is a quality of animals, and of those who have no reason, who are guided solely by Nature, of obligation and necessity; without change from this to that, etc.; and therefore if we also are thus judged at random as on the right or on the left, then why are we scolded or praised? and why do we use laws for ourselves, and warnings and fasting and prayer, etc., [different] kinds of virtue? in order that men may therefore add to the doing of good; that so to speak, we should fulfil the word of our Lord which in this way is free from defect; for it is fulfilled with this. And we ask, Can we not do anything good? nor even bad? and if also what is bad, do not all wicked people therefore do wicked things without Him? and why therefore does

He repay? and if we are very unable to do good things, then how are vile people enabled to do wicked things in their freedom, but not able to do good things, unless they are helped by another power? Therefore now it is confirmed that some do evil, saying that Sin is established by Nature, and therefore is decreed to the doers of it; but a good thing is altogether difficult, because it has no force from Nature. Therefore the word was appropriate about the Disciples, and not also about the rest; and it was limited to the works of preaching alone, and not to other performances. And if it were not so, would even Judah without Him have been able to do what he did? for he also was then among those to whom the word was [spoken]. Therefore, this word was designed only for the use of preaching; for it was not of their power or of their wisdom that they should together bind and subjugate the savage world with a bridle of Jesus-like laws, etc. But another explanation, because so long, so to speak, as they were with our Lord, they were simple disciples because of the high position of their Lord; for after they had received the Spirit, some were for the sake of others; and they were victorious both in words and heroic deeds, etc.; that they might not prevent the Spirit from being better than the Son. Properly *Without Me they cannot*, was designed to make them wise; that they might think that the gifts of afterwards are in common from Him and from the Spirit. And a witness to this is 'I am with you all the days, even unto the end of the world.' But if He was continually in their society, it is evident that not without Him did they do what they did. p. 155
f. 145 a
Matt. 28. 20

This, *Henceforth I call you not servants, for the servant knoweth not*, etc.; for perchance one is tried by this contradictory word, the things that their lord doeth are not hid from servants; for sometimes they know many of the deeds of the lord; but chiefly if he loves them; for even our Lord did not tell them (the Disciples) all the things that He knew; though He said, *All that I have heard from My Father I have made known and manifested to you*; and were it not so, how could that stand which He said soon afterwards, *I have many things to say unto you, but ye cannot bear them now; but when the Paraclete is come, He will tell you*, etc.; but this He says, that the servants do not share in the secrets in an equal rank with the free men; for even though they learn something at the proper time for serving, commanded by their Lord; yet the friends, because they are sharers in the good things, learn the mysteries of their friends. Therefore ye are not servants, but it is fitting that ye be called properly friends and equal in glory, as sons and heirs of My bliss; and that by you p. 155
f. 145 b

also the revelation of these things should dawn on others, as also the
 Eph. 3. 10 Apostle gives praise, that by means of the Church might be made known
 the manifold wisdom of God, etc. Therefore those who in the Spirit
 have received the adoption, and have understood the mysteries of hidden
 Gal. 4. 7 things, are henceforth not called servants; as the Apostle also philo-
 Rom. 8. 17 sophises, Ye are not servants, but sons, also heirs, heirs of God, etc.

This, *All that I have heard of My Father I have made known unto you*; that is to say, ye have become sharers in the good things that I have received, by means of the word He hinted about the facts.

p. ٥٣ *And the hour cometh, that every one who killeth you will think that [he bringeth] an offering*, etc. Now these things were not only cruelly done by the Jews, but also by the Gentiles; for many of the pupils of Simon Magus who were accustomed to mix with the Church, thought also by guile to partake in the teaching of truth, who work the same even to our own day, but are called by many *Borboritæ*; for they take their mothers [to wife], and eat their children, and do another abomination in secret; but many of them are sometimes arrested on account of this abomination; and many outsiders had a supposition that the Church also acted thus, and that this was her law; and because of this believers bore a myriad wrongs from those that were without, because they thought that by their deaths they wrought a purification to the world; as one of the brethren also wrote from Gaul, a place, to some Bishop in Asia, telling how many evil things had happened to believers on account of this supposition in the days of the Emperor Verus.

Irenæus
 (Migne,
Patro-
logia,
 Tom. VII.
 col. 1235-
 6).

BOOK XVI.

And wishing to tell about the greatness of the gift of the Spirit, and the equality of His nature with the Father and the Son, He providentially philosophises by degrees to the weak Disciples of that time; as He did also to the Samaritan woman, as we expounded above. And, first, *I will pray My Father, and He will give you another Paraclete*; afterwards He leaves *I will pray*, and says, *Whom the Father will send in My name*, and afterwards, and *I will send Him from My Father*; for the end of the
 p. ٥٤ expression reveals that the Spirit comes without persuasion, as it were, and without sending; but rather of His own free will He reproves and
 f. 146 a condemns and judges; and He calls to mind the things that have been done,
 John 14. 26 and shews hidden things, and reveals the things that are to come as God. *And when He is come*, it is said, *He will reprove the world about sin and about righteousness and about judgment*; and He will explain about sin because

they have not believed in Me, etc. So solemn, He says, is the descent of the Spirit, that when He shall come down upon men, then the sin shall be revealed of those who have conspired against Me; as they have thought to kill Him who was worthy of this greatness and honour; but My own *righteousness* will also be made known which I have spoken in deeds and words with much rectitude, and done with justice. By the same things also the administration of My Passion is revealed that it happened not vainly and at random, but for the condemnation of Satan.

This, *The Prince of the world is judged*; for when by the gift of the Spirit miracles shall be wrought in My name by means of My disciples, which are contrary to the expectation of Satan and his servitors, and the Disciples from thence shall acquire much praise, then the guilt of Satan shall be shewn openly; and the demonstration of My honour shall be clearly revealed; and the *sin* of the enemies on the other hand shall be also *reproved*.

This, *He shall not speak of Himself*, He did not say about weakness, but about conjunction and equality with the Father and the Son, that is to say, He has no mind different from that of the Father and the Son.

This, *He shall receive of Mine, and shall shew unto you*, that is to say, with Me is all the grace of the Spirit, because I am united with God the Word, and have received true Sonship; so from the grace that is in Me p. 5 and with Me, a small portion shall come upon you; that you also may be called children of God; for He did not say, *He shall take from Me*, but of *Mine*; because all Grace is entirely His; so therefore like the body of a dove which is complete and not defective, He was revealed upon Him at the Baptism; but upon the Apostles and the Believers in part, like the tongue from the whole body. And it is like this, From His fulness John 1. 16 have we all received; but He calls the gift His own, because it is His naturally by His Godhead, and is His also by His Humanity on account of deification. This, *He shall receive*, not as deficient in fulness, f. 146 b as comrade from comrade. Look how these persons glorify one another, and are glorified by one another; because of the equality of their nature, it is said, *He shall glorify Me. I have glorified Thee on the earth. I have glorified and again I will glorify*; and Everyone that blasphemeth against the Holy Ghost shall not be forgiven, etc. John 12. 28 Mark 3. 29 Matt. 12. 31

This, *In that day ye shall ask Me nothing*, that is to say, Prayer will not be necessary for you; for by the gift of the Spirit ye receive participation in all good things; and lest they should think that in truth they do not need to ask, He adds, *Verily, verily, I say unto you, Whatsoever ye shall ask*

the Father in My name, He will give you; not that this is contradictory to *ye shall not ask*; but it is spoken allegorically, saying, When ye have received the grace of the Spirit, so abundantly ye shall possess the p. ٤١ wealth of gifts, that ye shall have no need of prayer.

Hitherto have ye asked nothing in My name, for in truth they had not supposed that they ought to pray to Him; *ask, and ye shall receive, that your joy may be full*. Henceforth, He says, ye shall not cease from what ye ask, for ye shall receive, that thus ye may rejoice on account of the things that are given unto you.

This, *The hour cometh, when I shall not speak unto you in parables*. Now He spoke about the time of the descent of the Spirit; for about this He had said, *I will shew you openly about the Father*; that ye may know that the Father begat the Son from Himself, whom ye did not know then, until Grace came down upon you. But this, *I say not unto you that I will pray My Father for you* is not contrary to what He said above, *I will pray the Father*; for it is suitable to the Manhood that was taken that He should pray; although He did not really pray, but because He was the very cause of the gift. He calls *prayer* His own; but here because He was speaking about the greatness of His Godhead, which they were about to know openly, He says, *I will not pray*; to shew that it was not necessary to pray for them; because He Himself could equally [well] give, etc.

f. 147 a This, *Glorify Thy Son, that Thy Son may glorify Thee*. He does not say it as a cause; for not because of this doth the Father glorify, that He might be glorified by Him; but He says what belongs to it, as is the custom of Scripture, namely, that when I am known by means of miracles, that in My Passion also Thou mayest be revealed by means of Me, that

p. ١٥ Thou art glorious and great; not saying, Give Me glory; but that the work [of glory] may be manifest which comes from Thee to Me; for He speaks about the Manhood which was taken on. Now everywhere He calls

Ps. 8. 5 the Cross *glory*. Thou hast made Him a little lower than the Angels, and hast put honour and glory upon Him. And the hour is come when

John 12. 23 the Son of [Man] should be glorified, etc.

This, *I have finished the work that Thou gavest Me to do*, and this, *Without Me ye can do* [nothing], etc.; to shew that He by His dispensation in the flesh completed every act; but Apostles and Teachers were only as media of the faith of men; inasmuch as what was hidden and not yet revealed was made known by their means; and this Mystery was

John 9. 6, 7 represented by the man blind from the womb; just as first eyes were formed with spittle from His mouth, and then he was commanded to wash

them in the water of Shiloah; and if they were not formed secretly, though he washed often in Shiloah, it would have been of no advantage; as neither Naaman would have been cleansed from his leprosy in the water of Jordan, had not Divine power cleansed him by means of Elisha; thus also the Apostles would not have been able to baptize men, whom God foreordained in the likeness of the image of His Son, had not the Christ, in coming, baptized them in water from [His] side. See there double waters; namely, hidden and revealed; that is to say, of the spittle and of Shiloah; and here double, of the Side and of Baptism. And He adds, saying, *And now, O My Father, glorify Thou Me with Thyself, with the glory which I had with Thee*, etc. Reveal Me, who I am, making known to them that glory, and that nature which is *before the world was*; and as I manifested Thy glory to all when it was not visible; thus also Me, because men do not know Me, cause Me to be known; for this was the greatness of the Man who was taken on [by Him], that it should be known that God the Word dwells in Him. *Others say, Give Me the glory which I had with Thee*, etc.; if He had [it] how and when and why was it taken from Him? But in the person of the children of His race He entreated and received it from His Father, and turning, gave it to men, those who were bereft of it. Again He said it because of the flesh that He had put on; and were it not that it was necessary for Him to take [it] on, and be perfected, why, when He was with His Father, before He was seen in the flesh, did He not take [it] and be perfected? but [He did so] when He had come in that flesh, which was the cause of His necessity.

This, *I have finished the work which Thou gavest Me to do*, etc.; that is to say, the debt which was owed by all the sons of Adam from the transgression of the commandment and up till now, I have paid for them all. Again He calls *the work* three wonderful deeds that vie with one another, the three of them; the first, that He was manifested in the flesh from a Virgin; and bore all that the Prophets had spoken, and their voices were confirmed who cried about His coming; and their candle was hidden after the true Light had dawned; the second, the signs and wonders which He wrought which *no other man did*, according to His saying, *If I had not done the works*; the third, that He died as one condemned, and rose without corruption; and besides these also, His life-giving teaching, which He poured out delightfully on all; and now, He says, that the debt has been paid, give Thy glory to those who are bereft of it.

And if He had needed glory, why would He not have taken it because of His necessity? He turns and gives it to others, and remains Himself

Matt. 4. ■
John 4. 7
Matt. 25.
35, 36

still in His former indigence. *The glory, He says, which Thou gavest Me I have given them*; for as He took upon Himself all the blows; I hungered, He said, and thirsted, and was in prison, and other afflictions which are in the Gospel; thus also the former glory which I took and lost by the transgression of the commandment, He took upon Himself, etc.

This, *Now I have known that all that Thou hast given Me is from Thee*, is like this, Now thou hast made known that thou fearest God, that is to say, thou hast given a great proof of thy fear of Me; thus also here in the order of the words above. This I wish to say, thou hast a proof of thy affinity with those who believe in Me; this, that they are persuaded by these words, these of which I say that they are Thine; for this is the very thing that He said, *The words that Thou gavest Me I have given them*.

This, *That they may be one, as we are*, that is to say, being one by the new birth by which they have been made partakers of adoption; and may call God *Father* by grace, that which is Mine by natural Sonship with the Word.

This that He says, *In Thy Name*, that is to say, [in the name] of *the Father*, by which they also were about to call [Him], when by the Spirit they should be made worthy of adoption.

BOOK XVII.

But the son of perdition, that the Scripture might be fulfilled, that is to say, that the end of them might be perdition; for He speaks about Judah.

This, *They are not of the world*; not by Nature, but by the New Birth, and instead of children of Adam, they had become members of the Christ. Notice that He did not say that they were not *in the world*, but *of the world*; namely, that although in their body they are in the world, yet in their spirit and in their conduct they are above the world. But our conversation is in Heaven, says the Apostle.

This, *For their sakes I sanctify Myself, that they also might be sanctified through the truth*; that is to say, for this also I have offered Myself to suffering, that they also, when they also receive these things at My hands, may receive true holiness, that is to say, the grace of the Spirit, that they also may be able to preach the truth. But all these things are prophecies of things that were to be accomplished with the Disciples, which are spoken in the form of prayer. *The Interpreter* says, For it is also evident, that these things were not prayer, and that there was no need for these words

to God the Father, to that nature of our Lord's Humanity, whose will is powerful over all that He wishes. Therefore, as that night was the completion of His administration, He perceived that it was time henceforth that these things should be made clear to them; some of them being doctrines, and some of them prophecies of things to come, and some of them hope and encouragement for the whole human race; but chiefly for Believers; and some of them for the confirmation and the hope of the Disciples; but some of them Mysteries of future things, which will be in fact completed in the world to come; which He disclosed for the teaching of them and of the whole world; and some of them about His greatness and glory with the Father; and some of them for our guidance to Him, etc.

Now this, *That they all may be one, as Thou, My Father, art in Me, and I in Thee*, that is to say, He says, Give to them all that they receive union p. 16
with us by means of the Spirit of adoption; just as the Word is united to f. 148 b
God, that is to say, as I am in union with God the Word. Thou hast one Son, O Father, and from this cause I have affinity with Thee; just as I call Thee *My Father*, so do also to believers, that they may be with the one body and one Person and one individuality; for the common individuality can bear afflictions and exaltations, and not a person alone; but solitary [qualities] of persons do not confuse unity, etc. I being to them as a Head, they shall also be to Me as Members; and they shall share with Me this name of Sonship. And we ought to know that the Person of the Only-begotten is God the Word, taking and holding the Manhood of the Christ alone; and we understand one Son; and we believe firmly that because of the inseparable union which is between the substances; that is to say, Manhood with Godhead; for though we share in the name of Sonship, and of affinity with the Christ, on account of immortality and incorruption, etc., which come to us by His means, like this which is said, Sons of God, and Rom. 8. 17
joint-heirs with Jesus the Christ; yet in all other things that belong to the Christ we do not share, that is to say, Godship, and power, and kingdom, and judgment, and Godhead over all; but we share with Him only in the name of Sonship, through the abundant love which that good Lord shewed to our nature. He is a lantern, a lamp at whose head are three or four places of candles. p. 17

This, that He threw them *backwards* twice *to the ground* at that time, shewed that by His will and not of necessity He delivered Himself to them; and if He had sought to efface and to destroy them, He could have done so.

BOOK XVIII.

And we ought to know, that John says [it was in] *the house of Annas* that Peter denied, when our Lord came out to go to the house of Caiapha in His chains; and He looked, it is said, at Simeon; and he wept immediately; but the other Evangelists said [it was in] *the house of Caiapha* that he denied; for because almost all the Disciples fled when our Lord was arrested, this was the cause of the simplicity of their thoughts; that not only did they use various words, but also [different] places; although all of them related about one object and one denial.

Matt. 26.
75

Matt. 26.
57

f. 149 a This, *They went not into the judgment hall, lest they should be defiled until they should eat the Passover*, he says not about the single day of the Passover, but about all the week, in which they were commanded to cleanse and sanctify themselves. Some say because of this sentence, and because of *Now before the feast of the Passover*, that it was not on the Passover-day itself, but on the previous day that He ate, etc., we have expounded in Luke.

John 13. 1

John 12. 33
Luke 18.
32

This, that the saying of Jesus might be fulfilled, by what death He should die, that is to say, that He should be delivered by them to the Gentiles. He calls a certain high place *Gafefta (the Pavement)*; that is a stone, yet a stone which was contained in that place, which was frequently taken from it for the structure of the place. Within the Pretorium, on the one hand, our Lord bare His Cross, and when He came outside of the city, they met Simeon the Cyrenian, and commandeered him.

Matt. 27. 32

This, *It is not lawful for us to put any one to death*, they said on account of the Passover; hiding under the form of a lion or of a hare the vixen who spoke feignedly; as if in delivering Him over to death they were not killing him. They crucified Him between two thieves, and not behind them, that is to say, as if He were worse than they in modes of robbery.

p. 24

This, *He [Pilate] wrote a title and put it above His head*, etc., for he wrote it in these three tongues, because there were in Judæa *Hebrews and Greeks and Romans*; for he wrote, saying, *This is the King of the Jews*; because of two things, first, that he might blame them and also mock them; that they entirely hated this King and benefactor of theirs, so as to deliver Him to the Cross; but second, being in danger lest they should accuse him before Cæsar, and he should be convicted of malevolence, because he had crucified a righteous man, and a worker of miracles and

many valiant deeds ; which happened at the last, and had an evil conclusion.

When Abgar the Edessene wrote to Him is found in the Ecclesiastical History of *Bar Maryam*¹. Although this was wickedly attempted, and he (Pilate) wrote that He was *the King of the Jews*, that it might be an apology for his killing Him, he took refuge to be sure, in his deed being involuntary, and announced by constraint of the truth, that Christ is King. But the chief priests and the elders protested against this of *the King of the Jews*, and petitioned this, that *He said*, that they might not be f. 149b accused that they also were rebels along with Him ; and again that they might not be found fault with as killers of their kings, as their fathers had killed the Prophets ; for they felt that Pilate was mocking them ; for Pilate wished that their shame should remain for ever.

p. 43

BOOK XIX.

This, *His coat was without seam, woven from the top throughout*, that is to say, it was not fastened together with a seam, but was woven like these vests whose sleeves are woven, as the woven things of our day are fashioned.

This, *They took His garments, and made four parts* ; not because all the value of His garments was great, did they covet to strip Him in order to sell them as merchandise ; but according to a probable opinion, that is to say, some great supposition, that they had about our Lord, from the greatness of the miracles that they had heard and seen done by Him ; they also evidently wished, as it were, to take them as a place of refuge, which, with whatever intention they did it, yet according to the custom, caused great help to flow from them. Now there is a tradition about the coat of our Lord, that wherever it is put and kept, when there is a want of rain, they bring it out, and immediately when they lift it up in the face of Heaven, rain comes down in abundance, for the life and nourishment of men and beasts. *Mar Ephraim* says that His coat which was not rent is a mystery of His Divinity which is not rent nor divided ; and His stole which was divided into four parts, is a mystery of the division of His body, and a type of His Gospel to the four ends [of the earth].

Ephraim,
ed. de
Lamy, Tom. I.
pp. 507-510
Sermo VI in
Hebdomadam
Sanctam.

This, *One of the soldiers struck Him in the side with a spear* ; that is to

¹ On the Ecclesiastical History of Daniel bar Maryam (about A.D. 610), see Wright, *A short History of Syriac Literature*, p. 180.

say, *pierced His side ; and forthwith came there out blood and water*, which are a sign of the New Birth. Now *blood* is a demonstration of the p. 11 Mysteries. The *spear* is a broad lance.

This, *He that saw bare record, and his record is true*, points to himself ; and it is evident from this, that until these things, John the Evangelist was near. *The Interpreter* says that *the coming out of blood and water* was not manifested before all men, but was hidden from many ; and this, he says, is evident from what he said, *And he that saw bare record*, saying that he was worthy to be believed about this, even if all men did not see. But *the Doctors of the Schools* say about what the Interpreter said, that John only f. 150a saw, that according as the Interpreter said, this was probable, that he said that he alone saw blood and water separately, not mixing with one another ; but water separate and blood separate ; nevertheless the rest of the people that were there saw all the things that happened, but only did not see that separation from one another of the water from the blood ; because they did not gaze at them carefully. But John, because of his love to our Lord, gazed at it carefully, and saw the thing freshly. And if it were not so, how could there be anything that He thus manifested, and people should not see it ? And again, there was no cause on account of which there should be profit, and it should be hid from the beholders.

This, *They shall look on Him whom they pierced*, that is to say, it was time that by means of their feeling Him and piercing Him with the spear, when He rose from the dead their audacious will should be despised, and they should be made ashamed by justice ; and that by His means and by faith in Him, they should be brought into the household of Religion, and turn to the truth of His doctrine.

This, *Now there stood by the Cross His Mother, and His Mother's Sister*, p. 11 Mary the wife of Joseph, and the mother of James and of Jose and of Simeon and of Judah. She was called the sister of the Blessed One, because of her great love to her.

This, *For that sabbath day was an high day* ; for that Sabbath had greatness for three reasons, that is to say, the Sabbath-day ; first, because the Sabbath-day had been blessed and sanctified by God ; second, because on it it happened that the Passover was to be observed ; third, because on it was the conclusion of the week of fifty years in which the inheritances were to be returned and the slaves set free, etc. *Julianus and Porphyrus* the wicked here accuse the Evangelists of disagreement, that is to say, about the times forsooth and the hours, in regard to the Resurrection of our Lord. **Matt. 28. 1** Matthew says, In the evening of the Sabbath, as the first day

of the week was dawning, came Mary and Mary. But Mark says, In the morning of the first day of the week, at the rising of the sun, they came; and Luke, On the first day of the week, while it was yet dark, they came; and John says, *On the first day of the week came the Magdalene, while it was yet dark*; three of them having one intention; but that of Matthew having another intention; because all men do not think alike about the beginning of the day; but some consider the beginning to be from the evening, and some from the morning, as the Armenians hold; so therefore Matthew also adhered to this custom of the Armenians; and because of this he said about the night of the first day of the week, that it was the Sabbath; but the other Evangelists considered it the first day of the week, as we reckon. Again, if they had not all written unequally about the Resurrection, that it took place, or about the day, that it was not the same; or all of them spoken unequally about the women, that *they came to the sepulchre*; perhaps some one would have doubted. Again, it is a custom of Scripture to speak from a part about the whole, etc.; as we explained broadly in Matthew.

This, *She saw the stone taken away from the sepulchre*; not that He might get out was the stone taken away; for He did not need this; for behold! it was previously thus; while He was mortal and substantial, He comes out from the virgin doors, without their being loosened, and passes through hands without being caught; and with solid feet walks upon the fluid substance of the water; and after He was risen, He enters through closed doors. But *the stone was taken away* to signify that He had risen; for if the grave had not been guarded, being closed and sealed, it would not have been believed that He had risen. Nevertheless He rose at the cock-crowing, the grave being both closed and sealed; and afterwards, for a sign that He had risen, an Angel came down from Heaven, as Matthew said, his countenance being like lightning, and his raiment [white] as snow; and he rolled the stone from the door, and sat upon it; and he announced to the women about the Resurrection of our Lord.

This, *They ran both together; and that Disciple, who was John, did outrun Simeon*. Now he outran him from three causes; first, from age and nature; for he was a young man and a virgin; second, because of much boldness which he had with our Lord, so that he did not depart from Him even at the time of His Passion, when the other Disciples had fled; third, because he was brimful of love to our Lord, and was burning to see Him; but Simeon lagged in his running; first, because of [his] aged and trembling condition; second, because of grief about the Crucifixion; third,

Mark 16. 2
Luke 24. 1
sic

f. 150 b

p. ١٦

Matt. 28. 2,
3

p. ١٦

because of the danger of the Crucifiers, on account of which he had also denied; fourth, because of the pain of his heart, on account of his three-fold denial; because as he remembered and thought upon this, his knees were
 f. 151 a filled with trembling, and it impeded his steps; and this was suitable, for there is nothing like sin for repressing courage; and there is nothing like purity for emboldening the fervour of the heart. But nevertheless, though John *came first to the sepulchre, yet went he not in*; and this was to guard the honour of the elder and the chief of the Apostles.

This, *He saw the linen clothes lying, and the napkin, that was bound about His head, not with the linen clothes, but wrapped together and placed by itself*, etc. These things were left in the grave; first, for a sign of the general resurrection, which will take place of necessity; and for immortality in the world to come they will not use clothes and coverings; but food will not be needful nor one of the material things of this world; inasmuch as Nature will be crowned with splendour and glory and honour, which is more precious than all the ornaments and splendours of this world; as also on
 2 Kings 2. account of this type Elia also, when he was translated to Paradise, signifying
 II mystically our departure from here, left his mantle to Elisha, as there of course they do not use garments; second, that they might be witnesses of the personal Resurrection of our Lord; that He was certainly not
 p. 21 stolen, as the Crucifiers announced; for it was not possible that the body should be stolen, but the clothes left, the very things which were the reason for the robbery; for neither was it possible, as the body had been desecrated by nails and also by the spear, and blood and pus had flowed from it, and the *mixture of 100 lbs.* with a quantity of *spices* had been dispersed, *and the linen clothes wound*, and had adhered to the body; that they should be both kept without a rent and corruption and separated from one another, as if there was nothing glutinous nor clinging among all the medicaments of *myrrh and aloes*; but things rather cohere to one another by affinity; and just as it is said about polypods, that is to say, many-footed creatures, that when they adhere to stones, they never leave one stone until they take some other, thus they could not have been rolled away from one another at all, the clothes, and the body, and the myrrh, without destruction and laceration; foreven that leaving of the clothes was not simply, and accidentally; for they were not dispersed nor thrown down negligently, that it should be thought an affair of thieves and of people in peril; but
 f. 151 b wound and laid in order here and there, which is [the mark] of a free person, and of one whose raiment is taken from him; but they gave the garments and linen clothes to Joseph the Senator; for it was right that they should be

returned to him, and be kept for him as the lord of the grave, and as he who brought them for His honour. But the shroud Simeon took, and it remained with him, that it might be a crown upon his head. And whenever he made an ordination (*χειροτονία*), he arranged it on his head; and many and frequent helps flowed from it; just as even now leaders and bishops of the Church arrange the turbans that are on their heads and about their necks in place of that shroud.

This, *She saw two angels in white, sitting, the one at His pillows, and the other at His feet.* It is handed down, that they went in with our Lord to the grave, and were there for those two days; and when our Lord rose and went out, they continued there, as if for the honour of the place where the body had lain, and that they might announce His resurrection to His people. Now he who was at the pillows was the Angel Gabriel, the Announcer and Administrator of the New Covenant, who according to *some* Theophori, is the Chief of all spiritual Beings; and he who was at the feet was Michael, the Administrator of the Old Covenant, who, according to some, is the Chief of the lower choir, which is called specially of *Angels*; for both of them divide the honour to the Ruler and Giver of the two Covenants. And if these Rulers made a procession to the grave, how much more thousands and myriads that were there? although two only appeared to Mary, according to her weakness; as even now they circle around the altars of the Church in awe and in fear, with praises and laudations while the Mysteries of our Saviour are being celebrated; as many Theophori and Christ-lovers testify, who have been thought worthy of a full vision of these Beings. And we, contemptible and vile, despise the altars and the adorable Mysteries, and the consecrations in that awful time. Now the Angels were seen *in white*; first, for a sign of their joy and gladness about the Resurrection; not only because they were parts of the universe, which were renewed in the Resurrection, but that they also received complete knowledge, and immunity from apostasy, etc.; for if on account of one sinner who repenteth, it is said that the Angels in Heaven rejoice, how much more on account of all human nature that was renewed, and rose with Him like the members with the Head? as the Apostle philosophizes about this many times. But second, *in white*, because, as the Evangelists say, the fear of God is united to the apparition of Angels; tranquillity and gladness and peace of heart, and splendour with soft and delicate odours; but to the vision of Demons curses are united, fear and trembling and excitation of heart; dark and sombre colours and forms with fetid odours. And it is handed down that from the

p. 31

p. 31

f. 152 a

Luke 15.
10Col. 2. 12
3. 1

beginning of their fall from Heaven, this fetid smell clings to them; thirdly, they were *in white*, making to us a type and earnest of these shining robes that are in the new world. Then, it is said, shall the
 Matt. 13. 43 Righteous shine as the Sun in the kingdom of their Father; and fourth, *in white*, alluding to the brightness and subtilty and purity of their nature.

About this, *She said this and turned herself back*; many doubt, what connexion is suitable, that she should leave the glorious vision of the Angels, and the conversation with them, and *turn herself back*. And *some* say, that
 p. 151 just as it is the custom of those who have lost anything to *turn round* quickly and excitedly, and to look here and there, if perchance they may find what they have lost, thus also Mary, because of her fervour about the vision of our Lord, was looking on all sides. *Others* say, that when she was standing before the Angels, a shadow was suddenly formed from behind her to before her, which is usually better shewn in the morning hours. *She turned* to see the Maker of this. *Others* [say] that she heard the sound of the steps of our Saviour, and *turned round* to see, and there was nothing to wonder at in this, how from the body which had been rarefied and purified from all superfluity, was heard the sound of the feet;
 Gen. 3. 8 but if it is said about Adam, that he heard the voice of the Lord walking in the garden, it is not surprising at all that here also it should be providentially used; it is not out of place that all these things should be acknowledged to have happened. *Others* [say] that a strong light suddenly
 f. 152 b flashed inside the tomb; *others*, that the Angels, seeing our Lord coming, suddenly arose in haste, and offered Him worship; and on this account *she turned*. *Others* say that her turning was by the grace of the Spirit, and not from anything else. That from one of these [reasons], or from all of them, whatever it was, *she turned, and saw Jesus standing*; not in substance; for it was not possible, that the body which was glorified and resembled God, should be seen by mortal eyes; but it was seen providentially in the form of a gardener; and this in order that she might not be amazed and astonished and become ill in her mind; especially that she should not
 p. 153 return to her former sickness, when He, whom she supposed to be dead should come upon her suddenly. And because it is a custom of gardeners to remove anything unpleasant from their garden, inasmuch as anything putrid hinders sweet scents, or rather it is the conductor of diseases and deaths to many, this one (Mary) said also to him, If on account of unpleasantness, that the smell of decay may not come into thy garden and thy body, and for that reason *thou hast sent him hence* from thy garden, *tell me where thou hast laid Him, that I may go and take Him away*, that Refresher

of me and of the Universe. And afterwards our Saviour revealed Himself to her by the calling out of her name, *Mary!* for immediately when the wandering sheep heard the voice of her Shepherd, saying to her, *Mary!* from her joy¹ *she turns* and answers and murmurs thus, *Rabouli*, Light of my eyes! and a myriad such things she said to Him.

But this, *She turned and said, Rabouli*, which she answered, and it is also *Rabboni*; not that *she turned*, as above, towards the Angels; but that she *returned* an answer to our Lord, and called Him *Rabboni*, according to the custom of the Jews of that time and until now; and these two readings have been changed by an incautious scribe, as if by the scribe who wrote the translation from Greek to Syriac.

This, *Touch Me not, for I am not yet ascended*, etc. And why did that gracious and kind One prevent the fervour of the love of the Magdalene from touching Him? when He did not prevent other women from [doing] this? for they held His feet, it is said, and worshipped Him. He persuaded Thomas and also the Eleven to touch Him. And *some* bring forward many reasons for this, but we leave them all alone; and we will say this, which is more certain; for it was a custom with the Saviour, that when various things were to happen, He would act in a variety of ways; as He did with the woman who had the issue of blood, and with the woman of Canaan, and with the fig-tree. Thus also with the Magdalene He acted on purpose; first, to shew that not only had He risen from the dead, but was also about to ascend to Heaven; yet if He had not said this openly, it might have been looked on as of a boaster, and one [acting] for ostentation; so therefore He said it intentionally; second, to let it be known, that He was in glory and majesty and honour greater than before; and that He should not be touched perchance as was the previous and bold custom; third, that just as before His Passion He made known about His Passion, and before His Resurrection about His Resurrection, as the Knower of all hidden and future things; thus also before His Ascension He wished to make known about His Ascension, in order to banish sadness, and add to them joy upon joy; that not only had He risen, but was also ascending to Heaven, to inherit the throne of the Godhead; fourth, because He was persuaded of the ardour of Mary's love, that she would not wholly cease from her request, as she was not convinced even by the witness of three Angels about the Resurrection, He admonished her that He was about to ascend to Heaven; and from henceforth she would not pray to Him after that day upon the earth, according to her custom.

Matt. 28. 9

f. 153 a

p. 171

Ephraim,
Diat.
(Mös.)
p. 268Ephraim,
Diat.
(Mös.)
pp. 269,
270

¹ *In margin* Perhaps having turned she saw that it was also like Him.

I ascend unto My Father, and your Father; and My God, and your God. This word is an Atlantic ocean; and in another place we have expounded [it]. But shortly, all this was a custom of our Saviour, that
 John 10. 30 He sometimes speaks from the person of His Godhead, like this, I and My Father are one, etc.; and sometimes from the person of His Humanity,
 John 7. 19 like this, Why do ye seek to kill Me? a man who hath spoken truly with you? but sometimes from the person of Unity, as in the present case; for He distinguishes the natures and Persons in this, *My Father* and *My God*,
 p. ٧١ and confines them to the unity of a Person, by means of the conjunction of both names to one Something. For this is the definition of Unity; conjunction in one Person of two natures and individualities, which give names and deeds to one another, natures and Persons being preserved without mixture and confusion. See an example of Unity. God is not the God of the Word either by grace or any other way.

Mar Nestorius says He is *God*, and *Father* at the same time and *God*; f. 153 b but *Father* to Me on the one hand by nature, to you on the other hand by Grace; but *God*, to Me on the one hand by Grace, to you on the other hand by Nature; nevertheless one Person and one Lord and one Christ, and one Son in both of them.

Then came Mary Magdalene, and told the Disciples, etc. Mary announced the Resurrection to the Apostles, as a counterpoise to Eve, who announced to Adam the words of the crafty Serpent, that he should eat of the fruit and die.
 Gen. 3. 6

BOOK XX.

Now when it was the evening of that day, the first day of the week, that is to say, *the same day* that He had risen; notice that it was the evening of the second day of the week, he ought to have said, because the day was not measured by day and night, but by night, so to speak, and day, e.g. It was evening and it was morning, etc. In that same day He was seen by them, not waiting till another day; first, on account of the philanthropy which He possessed towards the Disciples, and towards all [men]; second, to confirm about His Resurrection, and dissipate grief; so *He says Peace*
 John 14. 27 *be with you*; because before the Passion He had said unto them, Peace I leave unto you, and My own peace I give unto you. After He was risen,
 p. ٢١ three times He bestows upon them *peace* in the same day, in order to shew that it is He who promised them peace at that time; both for the Mystery of the truth of the resurrection of His Humanity, and for the Mystery of their concord in one faith and in one hope and in one love. Immediately

then, *the doors being shut, He stood in their midst*, to shew that it was He who had risen and come out of the grave, the stones being watched together and the seals. And because they saw a body that possessed three dimensions, that is to say, height and depth and breadth, which suddenly, *when the doors were shut, stood in the midst*, and they supposed that they saw an apparition and a phantasm, *He shewed unto them the places¹ of the nails in His hands and in His feet*, with the wound in His side that was [made] by the spear; not that these things were found in that Body that had risen from the dead, and was rarefied and illumined and purified from all superfluity, and from blood, and from gall, and from phlegm and sweat; as also all men [shall be], when they have risen from the dead; yet more, that body that was like God in its glorious qualities. Nevertheless, for the confirmation of the Disciples, *He shewed* then these wounds, not as [they were] there before; neither afterwards were they in it, nor are they in it; but at that hour alone He coerced the nature of the facts. And *He shewed unto them* for their assurance, and this matter we have commented upon at length in Luke.

This, *As My Father hath sent Me, I also send you*; not in identity of f. 154 a manner, but He on the one hand was sent as comrade from comrade; and like a son from a Father; they on the other hand like servants from a master.

This, *He breathed upon them, and said, Receive ye the Holy Ghost*; for because He prepared them to be preachers; and preachers have many p. ١٢٦ combats and struggles and trials, being in a manner crucified by Demons and by wicked men; He clothes them with a power which is above Nature, with which they may quench all the fiery darts of the Evil One, etc. Eph. 6. 16 By the *breathing* He bestowed on them a gift, according as He Himself alone should be confessed as the Creator; He who at one time *breathed*, Gen. 2. 7 and Man became a living soul. But now *He breathed*, and [Man] became, instead of a living soul, a life-giving spirit, or a Lifegiver. But if then [Life] took possession and went on for five thousand years, behold! still more does this also itself go on of necessity and takes possession, and goes on for times and spaces without end. *The Interpreter* says that He says, *Receive ye the Holy Ghost* instead of *Ye shall receive*; for He did not say *Ye have received*, Acts 1. 8 but He said *Receive*, in the descent of the Spirit. *Others* say that if by means of *breathing* they received all [qualities] of perfection, why was it prayed that they might be baptized with the Spirit? And we say, that this *breathing* gave them a superior energy of the gifts of the Spirit. *Theologus* says that

¹ Perhaps reading τόπος for τύπος.

the Spirit was given threefold to the Disciples, at the Mission to the heathen, and after the Resurrection, and at Pentecost; for immediately after it He adds:

Whose soever sins ye remit, they are remitted to him; and whose soever [sins] ye retain, they are retained. Therefore, this gift from the *breathing* regarded only the authority to bind and loose; in order that it might be seen by them, that this was the fulfilment of the things concerning Peter, I will give unto thee the keys of the Kingdom of Heaven, etc.; for it was also right for Him to begin by gifts like these; that they might learn that from Himself by nature, and one of like essence with Him, the Spirit, whom He would give to them [there would be] abundant wealth of gifts. And on that account He said, He shall take of Mine, and shall shew it unto you. But until where does *the breathing* come? and does He limit [it]? *Whose soever sins ye remit, or retain?* well, to the true gift; for not alone does He give power for the working both of signs and wonders; but also that they would be Gods by name; for it is the prerogative of God alone to forgive sins or to retain them, which the Jews also caused our Lord to hear, saying Who can forgive sins, but God only? to those who fear Him He gives ungrudgingly.

Thomas said, My Lord and My God, he spoke from the wonder that seized him; and not having even before believed that He was risen from the dead, he now calls Him Lord and God.

This, he *was called Didymus (the Twin)* at first, because perhaps he was born a Twin, and was called at last *Thomas*. *The Interpreter* says he had not called Him *Lord and God*; for it was not the sign of the Resurrection that teaches him that He who rose is also *God*; but as in presence of the miracle that was wrought he glorified God, wondering at the stupendous things that he saw.

This, He called them *Children*. Childhood is spoken of in three manners in the Scriptures; for it is understood either about the beginning of times; like this, Remember the days of my childhood, that is, the times of Egypt; or about deficiency of knowledge, like this, Be not children in your minds; or about the nature of childhood, like Samuel, the child, ministered; and the child Jesus it is said tarried, etc. Therefore also contrary to this, old age is correspondingly understood either about diversity of times, or about fulness of knowledge; or about antiquity of years. But our Lord calls His old Disciples *Children*; because as yet they were students, and defective in complete knowledge; and on this account they returned to their former craft, after a myriad signs, which they had seen

p. ١٥٦
Ezek. 16.
22
1 Cor. 14. 20
1 Sam. 2. 18
Luke 2. 43

from our Lord, and they also had wrought, when they were sent to preach in Judaea. And again He was reminding them about the *breathing* of the Spirit, which made them *Children*, when they were not children.

This, *Cast your nets on the right side*; to shew that the many fishes were not congregated there by chance, but by His power.

This, *A hundred and fifty and three*, Origen [says], symbolize the Holy Trinity; by the three fifties and by three he symbolizes the Psalms of David in a hundred and fifty; and by the three the three Praises which they added from the Law and the Prophets, to the Psalms.

This is the third time that our Lord was seen by His Disciples; He was not seen by them three times only, but many times, as is evident in the Acts, which says that He shewed Himself also to them alive after His Passion, by many signs, for forty days. But nevertheless *three times* He was seen in common by eleven until that time, when they dined on the shore of the lake of Tiberius, being afterwards seen by them several times until He ascended to Heaven. [Gregory] *Theologus* [says] that the grace of the Spirit was given threefold to the Disciples; in the Mission to the Heathen; and after the Resurrection; and at Pentecost. Acts 1. 3
f. 155 a
p. ۳۵۱

Our Lord said to Simeon, *Feed My sheep for Me*; for He did not say to Him, *Fast and watch*, etc.; but this that is more important and helpful to all, which is the pastorate of souls. But He says I have no need of it. *Feed My sheep for Me*, and repay Me the love with which I have loved thee; and this grace which thou owest Me, repay it by means of these; because thy care over them I refer to Myself; and all that thou shewest to them, I attribute to Myself. But Simeon did not venture to answer Him simply, *I love Thee*, but said, *Thou* the Omniscient, *knowest that I love Thee*; for he reflected that he had formerly said, Not only will I never deny Thee, but that he would lay down his life for His sake; and our Lord, reproving his boasting, said, that three times he would deny Him. And for this reason he answered Him, *Thou knowest* better than I, and Thou understandest my mind. But when He asked him three times like the first, *Simeon was grieved* and agitated; as he thought that perhaps our Lord foreseeing his last denial had smiled at his promise of love; so therefore he was quickly and sharply stung by the prick of the third question; and he justified our Lord's knowledge of future things, saying, *Thou knowest that I love Thee*; for I strive not to know anything about future things; and I do not know; Thou art the fountain of Wisdom; Thou art the acme of knowledge; but our Lord observing his fear, and accurately understanding his love, first relaxes his fear, and seals his love to Him by means of his testimony, John 13. 37
p. ۳۵۱

f. 155 b and confirms his confession ; and applies the medicine of his confession to the ulcer of his denial ; for because of this he sought the confession thrice, in order that to the number three of the ulcer of the denial He should put the three medicaments of confession ; and should reveal before the Disciples the ardour of Peter's love, and shew at the same time that his denial was providential and not intentional. But again, by the three times of His question, He gave him three ordinations of priesthood ; and he received this reward for his love ; and although he had denied, Love bound him, and he did not leave and go anywhere.

This, *When thou wast young, thou girdedst thy loins, and walkedst whither thou wouldest ; but when thou shalt be old, etc. thou shalt stretch forth, etc.* ; for because our Lord saw that in memory of his former words he was hesitating to confess, in all these words he gave them to the knowledge of our Lord ; our Lord teaching him that many changes should be done to him from the first things to the last things, says to him, Be not in fear about things to come ; for as I know thy steadfastness in My love, so that thou shalt be crucified for My sake, and because what He p. 151 said was not clear, the Evangelist interprets it, saying, *This spake He, signifying by what death He should glorify God* ; for Simeon suffered the death of the cross upside down ; for He points to this by *Another shall gird thy loins for thee*, inasmuch as those who died this death were bound to the cross. Now when it was commanded by Nero that he should die by the cross, he persuaded the lictors to crucify him upside down ; that is to say, his head should be fixed to the cross below and his feet above ; lest on account of the equality of the suffering, an equality of worship should be offered to him by those deficient in mind. Again, because he had taught men to adore the Cross of our Lord, lest there should be room for fault-finders, saying, How is the Cross of our Lord the Christ different from that of Simeon ? for behold ! they were both similarly fixed on [the Cross]. On this account (Simeon's) crucifixion varied, etc.

Afterwards Simeon asks about John, saying, *What shall this man [do] ?* that is to say, *what death* shall he receive for Thy sake ? Our Lord says unto him, *If I will that this [man] tarry till I come, what is that to thee ? Follow thou Me.* For because John lived for a long time, that is to say, seventy and three years, after our Lord had ascended, until the time of Trajan, and died in peace a natural death after all the Apostles ; for this reason he points to *If I will*, saying that this man will live entirely even until My coming take place. It is not for thee to investigate about this ;

therefore thine own work is to *follow Me*; and by that very work thou shalt shew thy love to Me. p. ١٦٥

And there are also many other things that Jesus did, the which if they should be written one by one, even [the world] itself could not [contain] etc. But *Julian* the Apostate and *others* accuse John exceedingly here, that he utters an evident falsehood by these words; that not only the things that Jesus did in three years and a half, the world could write and recite, but also all histories from the beginning till now. And we say, that John calls *the world*, sometimes on the one hand, all creation, like this, *The world* was made by Him; sometimes on the other hand men, like this, God so loved *the world*, that He gave His only Son for its sake; and sometimes Godfearing men, like this, I am the Light of *the world*; and sometimes wicked men, like this, *The world* shall rejoice, but ye shall be grieved; and like this, The Prince of *this world* is cast out, that is, Satan, the Chief of the Evil ones. Thus also here, he calls evil men *the world* which cannot contain the writings of the deeds of Jesus; and this is evident from this, that they did not even retain the books which they could have retained; for just as the Evangelists left alone many deeds which He did in Chorazin and in Beth Saida, as it is written, so they left alone and did not record also other great deeds which He wrought, etc.; for it is written in the Revelation of John, and the Book of Traditions also testifies, that there was a woman amongst the Greeks who was accused of fornication, And when they brought her to our Lord, He said to them, Every one who knows himself pure from these deeds, let him accuse this woman. But together they were ashamed, and went away. And Dionysius also writes to Timotheus, and Peter, Patriarch of Alexandria testifies also, in his Sermon about the Godhead, that Jesus was seen on earth by the Apostles after His Ascension, when they were gathered together; thus also neither about those who rose from the dead at the time of our Lord's Passion, how their end was; nor also about the five hundred of whom Paul spoke; nor about the sign of the Cross, nor about the order of the Mysteries and of Baptism, etc., did one of the Evangelists write. Therefore the word of the Evangelist is true, who said, *There are many things which Jesus did which are not written.* Now the Interpreter wrote about this word, and that of the Angel who it is said, from time to time troubled the waters, and that at the end of the book of Job, saying that this Jobab was the son of Zarah the fifth from Abraham. To these three sentences he says, that they are not of the text of Scripture, but were put above on the margin, in the place of some exposition; and afterwards, he says, they were introduced into the text

f. 156 a

John 1. 10

John 3. 16

John 8. 12

John 16. 20

John 12. 31

p. ١٦٥

Dion.
Areop.
(*ep. ad Timotheum*).

Job 42. 17^b
(LXX)

Gen. 36. 33

1 Chron. 1.

44^a
f. 156 b

by some lovers of knowledge. But about Job, it is possible for us to affirm, inasmuch as neither in the Hebrew nor in the Syriac is this word written ; but because they found in the genealogies of Esau, a man whose name was Jobab, they both thought and wrote that Job was the son of Zerah, son of Raguel, son of Esau, son of Isaac, son of Abraham. Nevertheless about this, An Angel from time to time went down to the Pool, and troubled the waters ; and this, *There are many other things which Jesus did*, etc. ;

p. Δ not every one receives that they are not of the body of Scripture ; because also in the Greek and in the Hebrew and in the Syriac they are written in the midst of the text of the body of Scripture. Therefore as the eyes of the Reader see, let him judge and investigate. Some say that *Even the world*, etc. the Christ was both God and Man ; and all the things of His Godhead, those that He created and did and administered from the beginning until that time are not recorded for the mind or for the narrative ; nor were they written at all ; nor even the things of His Manhood ; because the union of the word with His Humanity is not understood ; and we also propose another sense, that John called the signs, that *if they should be written, the world would not suffice to contain* the words that our Lord spake about His Divinity ; that as the signs are above our hearing, and if they were written, no mind would suffice to hear them.

The Expositions of John the Evangelist are finished. And to God be the glory, and on us be His mercies and His favour for ever ; and this in the epitomising manner in which they were made by Mar Isho'dâd, Bishop of Ḥadatha of Assyria, who is known as the Meruzite (of Merv) the sanctuary of Beth Chine. May his prayer be with us, and with the whole universal world, Amen.

C+ This Book of Commentaries of the Gospel, full of light, is finished by the help of Him who created this transitory world of Himself. It was made by Mar Isho'dâd, of holy memory, blessed Bishop of the diocese of Assyria, sending out instruction. And God has three Persons, equal in nature and substance, glory and honour, and unceasing worship continually. ¹This Book was finished in the year 1000 of *Ariun*, and 900 by means of a number, without leaving out *Sad*, and *Heth*.¹ It is finished, through the strength of Grace, in the month of Ab, so full of sweetness, *Yod* and *Teth*, in it are days, on the last Friday of the summer this book was begun in the district of Saphona, at Akhadna at the invitation of our righteous father, Mar Abdisho' the Blessed ; and it is finished by the strength of the Eternal Son, in the midst....

¹⁻¹ It is not easy to understand this sentence ; but it seems to mean that the Cambridge Codex was finished in the year 1998 of the Greeks = A.D. 1687, on the 19th day of the month Ab.

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